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VOL. XXVII.—NEW SERIES, No. 1119.]

LONDON: WEDNESDAY, APRIL 24, 1867.

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SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.

## THE ANNUAL SOIREE

WILL BE HELD ON  
WEDNESDAY EVENING, MAY THE 1ST,  
AT  
ST. JAMES'S HALL, LONDON.CHARLES GILPIN, Esq., M.P., will preside.  
And DUNCAN M'LAREN, Esq., M.P.; the Rev. G. C. HUTTON, of Paisley; the Mayor of BRISTOL; the Rev. CHARLES VINE, of Birmingham; the Rev. Wm. REED, the Rev. MARK WILKS, and EDWARD MIALL, Esq., of London, and other Gentlemen, have engaged to take part in the proceedings.

Tea will be on table at Six o'clock, and the proceedings will commence at Seven. The admission will be by Tickets, at 1s. 6d. each, or Double Tickets, 2s. 6d.; and Tickets to admit to the Balconies and Galleries, for the Public Meeting, may also be had on application at the Society's Office; or to Mr. Elliot Stock, 52, Paternoster-row; Messrs. Mead and Powell, 73, Cheapside; Mr. Gooch, 55, King William-street, City; Messrs. Barber and Vernon, 185, Goswell-road; and Mr. Stow, 4, Camberwell-green.

J. CARVELL WILLIAMS, Secretary.  
2, Serjeants'-inn, Fleet-street, E.C.

## BRITISH and FOREIGN BIBLE SOCIETY.

The ANNUAL GENERAL MEETING of this Society is appointed to be held at EXETER HALL, in the Strand, London, on WEDNESDAY, the 1st of May, at Eleven o'clock precisely. The Right Hon. the EARL of SHAFTESBURY, K.G., in the Chair.

Tickets of Admission may be obtained at the Society's House, 10, Earl-street, Blackfriars, where attendance will be given from Wednesday, April 24th, to Tuesday, April 30th, for the purpose of issuing Tickets upon application, between the hours of 12 and 4; on Saturday from 10 to 2.

C. JACKSON.  
S. B. BERGNE, } Secretaries.

## ANNUAL ASSEMBLY of the CONGREGATIONAL UNION of ENGLAND and WALES.

MONDAY, May 6th.—The PRELIMINARY MEETING of MEMBERS and DELEGATES only, will be held at the GUILDFHALL COFFEE-HOUSE. Tea will be provided at 5 p.m. Chair to be taken by the Rev. NEWMAN HALL, LL.B.

TUESDAY, May 7th.—The ASSEMBLY will meet at the KING'S WEIGH HOUSE CHAPEL, FISH-STREET-HILL. Chair to be taken by the Rev. J. R. CAMPBELL, D.D., of Bradford, at 9.30 a.m.

FRIDAY, May 10.—The ADJOURNED MEETING will be held in the same place, at 10 a.m.

Tickets of Admission to the Assembly to be had of the Secretaries. Galleries open.

GEORGE SMITH,  
ROBERT ASHTON, } Secretaries.  
18, South-street, Finsbury, E.C.

## THE ANNUAL SOIREE of the EVANGELICAL ALLIANCE will (D.V.) be held on TUESDAY EVENING, April 20, at FREEMASONS' HALL, GREAT QUEEN-STREET. Members and others friendly to Christian union are earnestly invited to attend. The Right Hon. Lord EBURY will preside. Addresses will be given by the Rev. G. A. ROGERS, M.A., Rev. BENJAMIN GREGORY, Rev. G. KIES, from the South Mahratta District, and others.

PARIS EXHIBITION.—The Right Hon. the EARL of SHAFTESBURY, K.G., President of the Conference and Evangelisation Committee, will be present, and give particulars relating to the Inaugural and other Services lately held in the Salles Brangélique, Champ de Mars.

Tea and Coffee at Six. Tickets, 1s. each, to be had at this Office or at the Hall. Public Meeting at Seven, for which Tickets are not required.

JAMES DAVIS, } Secretaries.  
H. SCHMETTAU, }  
7, Adam-street, Strand, April 16.

## NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL, on MONDAY EVENING, 25th April. BENJAMIN SCOTT, Esq., F.R.A.S., Chamberlain of London, will preside, and the meeting will be addressed by the Rev. J. Brakine Clarke, M.A., Derby; Rev. John Guttridge, Preston; Rev. William Taylor, late of California; Rev. William Blair, Deputation from the Scottish Temperance League; Dr. Robert Martin, Warrington; Handel Quesham, Esq., Bristol; Joseph Thorp, Esq., Halifax, and other gentlemen.

Doors open at Six. Chair to be taken at Seven o'clock. Admission Free. Tickets for reserved Seats, 1s. each, may be obtained at the Offices of the League, 537, Strand.

## PASTORS' RETIRING FUND.

The EIGHTH ANNUAL MEETING of the PASTORS' RETIRING FUND will be held in the CONGREGATIONAL BOARD ROOM, 18, SOUTH-STREET, FINSBURY, on WEDNESDAY, the 8th of May, at half-past Four o'clock. The Managers will meet at Four o'clock.

ROBERT FERGUSON, Secretary.

April 17, 1867.

## MAY-DAY LECTURE.

The 19th MAY-DAY LECTURE to the Young will be delivered (D.V.) by the Rev. JOHN KENNEDY, M.A., at STEPNEY MEETING, Spring Garden-place, Stepney, on WEDNESDAY, May 1st, 1867.

Service to begin at Seven o'clock p.m.

## SIXTY-EIGHTH ANNIVERSARY of the RELIGIOUS TRACT SOCIETY.

## THE PUBLIC MEETING

Will be held in EXETER HALL on FRIDAY EVENING, May 3rd; the Chair to be taken at Half-past Six o'clock, by Colonel M. J. ROWLANDSON, late Persian Interpreter to the Commander-in-Chief at Madras. The Resolutions will be moved and seconded by the Rev. Hugh Stowell Brown, of Liverpool; the Rev. Francis Cannon, M.A., Chaplain of the Forces; the Rev. John Gritton, late of the Tract Society Committee, Madras; the Rev. W. Haslam, M.A., Rector of Buckenham, Norwich; and the Rev. A. Saphir, B.A., of Greenwich, and others.

## THE SERMONS

Have hitherto been preached on the Tuesday and Thursday evenings preceding the Public Meeting; but this year a different arrangement has been adopted. Of the two Sermons, one will be preached

On SUNDAY EVENING, April 28th,  
By the Rev. W. COXWELL, M.A., Canon of Westminster, at St. Margaret's, Westminster, the Church in the Abbey Yard. Divine Service to commence at Seven o'clock. The other,On SUNDAY EVENING, May 5th,  
At Union Chapel, Islington, by the Rev. HENRY ALLON. Divine Service to commence at Half-past Six o'clock.

Tickets for the Annual Meeting may be had at the Depositories, 56, Paternoster-row; 66, St. Paul's-churchyard; and 164, Finsbury.

## THE NEW CHURCH, HUNTINGDON.

The MEMORIAL STONE of the New Nonconformist Church WILL BE LAID on WEDNESDAY, May 22nd, 1867, and a BAZAAR for the purchase of an Organ will be held on that and the following day, at the Town Hall, Huntingdon. Friends intending to contribute articles for sale will oblige by sending them not later than Saturday, 11th of May, to Mrs. Millard, Mrs. Bateman Brown, or Miss Foster, Huntingdon.

## FINCH HILL NEW CONGREGATIONAL CHURCH, Douglas, Isle of Man.

The members of the Athol-street Church, Douglas, are engaged in the erection of a new place of worship. We have been induced to make an appeal for aid to friends in England for the following reasons:—

1. It is solely a desire to meet the wants of the English visitors, who frequent the island in large numbers during the summer months, that has rendered this work necessary; and it was at the urgent request of several of them that it was undertaken.

2. Congregationalism is at a low ebb in the island, and such an effort as the present is necessary to give it a position.

3. The want of a building where the work of the Sunday-school can be carried on has always been felt to be an insurmountable hindrance to the increase of the church.

4. The cost of the chapel and schools will be 3,000/-, towards which we have subscribed 1,400/-; and this quite exhausts our own resources, as the stated congregation does not number more than 200.

The sale of the old chapel is expected to meet the cost of the site.

Of the remaining sum still necessary, a loan of 300/- has been promised by the Chapel-building Society, and about 100/- has been subscribed by friends in England. Subscriptions have been promised or received from Sir Jas. Watt and Jas. Sidebottom, Esq., of Manchester; John Crossley, Esq., Halifax, &amp;c.

Subscriptions will be thankfully received by either of the undersigned:—

Rev. J. WILLIAMSON, M.A., Pastor.  
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The ensuing TERM will COMMENCE on THURSDAY, May 2.

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The ensuing TERM COMMENCES on FRIDAY, April 26th.

REFERENCES:—Rev. Jas. Acworth, LL.D., Scarborough; Rev. Robert Maclaren, Scarborough; Rev. S. G. Green, B.A.; President of Rawdon College; H. H. Underhill, Esq., LL.D., London; Rev. W. Guest, Canobury, London.

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VOL. XXVII.—NEW SERIES, No. 1119.]

LONDON: WEDNESDAY, APRIL 24, 1867.

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THE ANNUAL SOIREE  
WILL BE HELD ON  
WEDNESDAY EVENING, MAY THE 1ST,  
AT  
ST. JAMES'S HALL, LONDON.

CHARLES GILPIN, Esq., M.P., will preside.  
And DUNCAN M'LAREN, Esq., M.P.; the Rev. G. C. HUTTON, of Paisley; the Mayor of BRISTOL; the Rev. CHARLES VINCE, of Birmingham; the Rev. WM. REED, the Rev. MARK WILKS, and EDWARD MIAUL, Esq., of London, and other Gentlemen, have engaged to take part in the proceedings.

Tea will be on table at Six o'clock, and the proceedings will commence at Seven. The admission will be by Tickets, at 1s. 6d. each, or Double Tickets, 2s. 6d.; and Tickets to admit to the Balconies and Galleries, for the Public Meeting, may also be had on application at the Society's Offices; or to Mr. Elliot Stock, 62, Paternoster-row; Messrs. Mead and Powell, 73, Cheapside; Mr. Gooch, 55, King William-street, City; Messrs. Boisher and Vernon, 185, Goswell-road; and Mr. Stow, 4, Camberwell green.

J. CARVELL WILLIAMS, Secretary.  
2, Serjeants'-inn, Fleet-street, E.C.

BRITISH and FOREIGN BIBLE SOCIETY.

The ANNUAL GENERAL MEETING of this Society is appointed to be held at EXETER HALL, in the Strand, London, on WEDNESDAY, the 1st of May, at Eleven o'clock precisely. The Right Hon. the EARL of SHAFTESBURY, K.G., in the Chair.

Tickets of Admission may be obtained at the Society's House, 10, Fenchurch-street, Blackfriars, where attendance will be given from Wednesday, April 24th, to Tuesday, April 30th, for the purpose of issuing Tickets upon application, between the hours of 12 and 4; on Saturday from 10 to 2.

C. JACKSON, { Secretaries.  
S. B. BERGNE, }

ANNUAL ASSEMBLY of the CONGREGATIONAL UNION of ENGLAND and WALES.

MONDAY, May 6th.—The PRELIMINARY MEETING of MEMBERS and DELEGATES only, will be held at the GUILDHALL COFFEE-HOUSE. Tea will be provided at 5 p.m. Chair to be taken by the Rev. NEWMAN HALL, LL.B.

TUESDAY, May 7th.—The ASSEMBLY will meet at the KING'S WEIGH HOUSE CHAPEL, FISH STREET-HILL. Chair to be taken by the Rev. J. R. CAMPBELL, D.D., of Bradford, at 9:30 a.m.

FRIDAY, May 10.—The ADJOURNED MEETING will be held in the same place, at 10 a.m.

Tickets of Admission to the Assembly to be had of the Secretaries. Galleries open.

GEORGE SMITH, { Secretaries.  
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THE ANNUAL SOIREE of the EVANGELICAL ALLIANCE will (D.V.) be held on TUESDAY EVENING, April 30, at FREEMASONS' HALL, GREAT QUEEN-STREET. Members and others friendly to Christian union are earnestly invited to attend. The Right Hon. Lord EBURY will preside. Addresses will be given by the Rev. G. A. ROGERS, M.A., Rev. BENJAMIN GREGORY, Rev. G. KIES, from the South Maharashtra District, and others.

PARIS EXHIBITION.—The Right Hon. the EARL of SHAFTESBURY, K.G., President of the Conference and Evangelisation Committee, will be present, and give particulars relating to the Inaugural and other Services lately held in the Salle Evangélique, Champ de Mars.

Tea and Coffee at Six. Tickets, 1s. each, to be had at this Office or at the Hall. Public Meeting at Seven, for which Tickets are not required.

JAMES DAVIS, { Secretaries.  
H. SCHMETTAU, }

7, Adam-street, Strand, April 16.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL, on MONDAY EVENING, 29th April. BENJAMIN SCOTT, Esq., F.R.A.S., Chamberlain of London, will preside, and the meeting will be addressed by the Rev. J. Erskine Clarke, M.A., Derby; Rev. John Guttridge, Preston; Rev. William Taylor, late of California; Rev. William Blair, Deputation from the Scottish Temperance League; Dr. Robert Martin, Warrington; Handel Coseham, Esq., Bristol; Joseph Thorp, Esq., Halifax, and other gentlemen.

Doors open at Six. Chair to be taken at Seven o'clock. Admission Free. Tickets for reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

PASTORS' RETIRING FUND.

The EIGHTH ANNUAL MEETING of the PASTORS' RETIRING FUND will be held in the CONGREGATIONAL BOARD ROOM, 18, SOUTH-STREET, FINSBURY, on WEDNESDAY, the 8th of May, at half-past Four o'clock. The Managers will meet at Four o'clock.

ROBERT FERGUSON, Secretary.

April 17, 1867.

MAY-DAY LECTURE.

The 194th MAY-DAY LECTURE to the Young will be delivered (D.V.) by the Rev. JOHN KENNEDY, M.A., at STEPNEY MEETING, Spring Garden-place, Stepney, on WEDNESDAY, May 1st, 1867.

Service to begin at Seven o'clock p.m.

SIXTY-EIGHTH ANNIVERSARY of the RELIGIOUS TRACT SOCIETY.

## THE PUBLIC MEETING

Will be held in EXETER HALL on FRIDAY EVENING, May 3rd; the Chair to be taken at Half-past Six o'clock, by Colonel M. J. ROWLANDSON, late Persian Interpreter to the Commander-in-Chief at Madras. The Resolutions will be moved and seconded by the Rev. Hugh Stowell Brown, of Liverpool; the Rev. Francis Cannon, M.A., Chaplain of the Forces; the Rev. John Gritten, late of the Tract Society Committee, Madras; the Rev. W. Haslam, M.A., Rector of Buckenham, Norwich; and the Rev. A. Saphir, B.A., of Greenwich, and others.

## THE SERMONS

Have hitherto been preached on the Tuesday and Thursday evenings preceding the Public Meeting; but this year a different arrangement has been adopted. Of the two Sermons, one will be preached

On SUNDAY EVENING, April 28th, by the Rev. W. CONWAY, M.A., Canon of Westminster, at St. Margaret's, Westminster, the Church in the Abbey Yard. Divine Service to commence at Seven o'clock. The other,

On SUNDAY EVENING, May 5th, at Union Chapel, Islington, by the Rev. HENRY ALLON. Divine Service to commence at Half-past Six o'clock.

Tickets for the Annual Meeting may be had at the Depositories, 56, Paternoster-row; 65, St. Paul's-churchyard; and 164, Piccadilly.

THE NEW CHURCH, HUNTINGDON.

The MEMORIAL STONE of the New Nonconformist Church WILL BE LAID on WEDNESDAY, May 22nd, 1867, and a BAZAAR for the purchase of an Organ will be held on that and the following day, at the Town Hall, Huntingdon. Friends intending to contribute articles for sale will oblige by sending them not later than Saturday, 11th of May, to Mrs. Millard, Mrs. Bateman Brown, or Miss Foster, Huntingdon.

FINCH HILL NEW CONGREGATIONAL CHURCH, Douglas, Isle of Man.

The members of the Athol-street Church, Douglas, are engaged in the erection of a new place of worship. We have been induced to make an appeal for aid to friends in England for the following reasons:—

1. It is solely a desire to meet the wants of the English visitors, who frequent the island in large numbers during the summer months, that has rendered this work necessary; and it was at the urgent request of several of them that it was undertaken.

2. Congregationalism is at a low ebb in the island, and such an effort as the present is necessary to give it a position.

3. The want of a building where the work of the Sunday-school can be carried on has always been felt to be an insurmountable hindrance to the increase of the church.

4. The cost of the chapel and schools will be 3,000*l.*, towards which we have subscribed 1,400*l.*; and this quite exhausts our own resources, as the stated congregation does not number more than 200.

The sale of the old chapel is expected to meet the cost of the site.

Of the remaining sum still necessary, a loan of 300*l.* has been promised by the Chapel-building Society, and about 1,000*l.* has been subscribed by friends in England. Subscriptions have been promised or received from Sir Jas. Watt and Jas. Sidebottom, Esq., of Manchester; John Crosley, Esq., Halifax, &c.

Subscriptions will be thankfully received by either of the undersigned:—

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REFERENCES:—Rev. Jas. Acworth, LL.D., Scarborough; Rev. Robert Haigarnie, Scarborough; Rev. S. G. Green, B.A., President of Rawdon College; E. H. Underhill, Esq., LL.D., London; Rev. W. Guest, Canonbury, London.

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THE

# Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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rationists it is recognised as a truism that seed sown is a harvest ensured. It takes, to some extent, the quality of the soil on which it may chance to fall—to some extent it is destroyed—in some minds it is choked—but, on the whole, in proportion to the work done in this way is the produce that may be anticipated. A considerable breadth of new ground has been broken up, especially in the Principality. The heartiness of adherents is becoming, if possible, more hearty—the dislike of objectors, who nevertheless embrace the Society's principles, is gradually giving way—and long-standing obstructions are being one after another removed. It cannot be gainsaid that the public sentiment in relation to political religionism is sensibly modified, and in many respects entirely changed, nor that the Free Churches of Great Britain are much better prepared to enter upon a decisive conflict with Church Establishments than they have ever been before, than they were even two years ago.

And yet it has to be borne in mind that the political excitement of the present times has been in some ways unfavourable to a high degree of success. The Reform agitation, so long protracted, and so far, perhaps, even yet, from settlement, has tended to overshadow for the time being all movements which have not reached the same advanced stage of development. Not, we must admit, that it has been wholly disadvantageous—for whatever quickens public spirit renders the public more open to conviction. Experience has taught us, however, that no great question is near its final settlement until the chief interest of the people is concentrated upon it, and that no two questions of primary magnitude can travel side by side. We have no reason to grudge the partiality given of late to Parliamentary Reform. The attention which it absorbs is not so much material lost. On the contrary, every atom of it will come back to us, and in a much fitter condition for use than when it was withdrawn. The tempest may hinder certain portions of the husbandman's work for awhile, but he can witness with gladness what he knows will clear the atmosphere of blight. Our gain will be even greater than his—we are hindered, but only that a new handle may be fitted to our hatchet. The blade which we now wield against the barriers which resist our doctrines, we shall presently wield with tenfold effect. We may well wait with patience and hope.

In the House of Commons the practical measures the Society is promoting have never stood so fair for getting passed. It never had so large a majority in favour of Church-rate abolition as it had this Session. The University Tests Bill has become strong enough to laugh at opposition. All measures of ecclesiastical relief require and obtain the aid of our organisation, which is felt to be a power in even the present House. The fact is, that the Liberation Society, almost alone of all political bodies, made careful preparation for, and took an active interest in, the last General Election. The Liberals traded on the name of Lord Palmerston, and, politically speaking, they have their reward, for the memory of that name has not saved them from utter disorganisation. It is only on questions of religious freedom that the present House of Commons is more Liberal than its predecessors—only on them can it be induced to move in the right direction. The Council of the Society will, no doubt, hear on Wednesday next a series of statements (which we shall not now anticipate) illustrative of the progress it is making in the Imperial Parliament, and will receive from the mouth of the Secretary an encouraging as well as eloquent report. For ourselves, we count upon a highly pleasurable meeting—and a spirited Council is an almost certain prognostic of a spirited assembly of members. That the only open day of the week for these meetings happens to be Wednesday, is a *contretemps* for the *Nonconformist*. We shall, however, as usual

on these occasions, evade the inconvenience by deferring the publication of our next number till the following day (Thursday), when we hope to congratulate our readers on the results achieved.

ECCLESIASTICAL NOTES.

A PARAGRAPH is just now going the round of the newspapers in which some reference is made to her Majesty's recently written, but not published, work, containing some incidents and anecdotes of her visits to Scotland. Amongst the anecdotes is one of the Queen and Dr. Macleod. Her Majesty is stated to have been astonished, when she first heard Dr. Macleod, at the fact that any one could preach "so eloquently and touchingly without notes," and it is added, that "when he prayed so kindly for me and the Prince in the after prayer I was deeply touched; but when he invoked God's blessing on the children I felt a great lump come in my throat." Now this little and touching anecdote has a great deal more significance than appears upon its surface. What a revelation it gives us of the ordinary style of Court preaching! and what a revelation of the ordinary effect of the printed prayers of the printed Liturgy! It is quite evident that her Majesty was never very "deeply touched" with the "prayer for the Royal family," and that to feel "a lump in her throat" when her children were being prayed for, was a new sensation in her experience of public worship. There is, we suppose, scarcely any station in life in which it must be so difficult to maintain freshness of feeling as in the station occupied by sovereigns. We have here a proof, all the more valuable that it is given incidentally and with evident unconsciousness, that no amount of formalism and etiquette, no quantity of dry preaching or of printed prayers, had injured the woman's nature in a Queen. She had simply been debarred, by her position, from listening to good and natural preaching, and good and natural prayer. When she does listen to it, it is as though a new chord were touched. One of these days, perhaps, it will not be necessary for majesty to be restricted, as it now is, in its public devotions; and then what a revelation will dawn on the monarch of England who first hears certain Dissenters preaching! One of our best wishes for her Majesty is that she may live long enough to hear, without giving offence, some preachers even more eloquent and touching than Dr. Macleod, and may hear herself, her children, and her children's children, prayed for by people who are not paid by the State to pray, but who can pray with all their hearts.

We don't think that if her Majesty were to be brought, as William the Third, the Duke of Sussex, and the Duke of Kent, were brought, into somewhat intimate personal intercourse with English Dissenters, she would consider that they were people who ought to be buried like dogs. We say English Dissenters, for Roman Catholics in Ireland have already secured to them, by law, a large concession of right in this respect. They are, however, not satisfied with it, and accordingly Mr. Monsell has brought in a Bill the operation of which, if it should be carried, will place Irish Roman Catholics in this matter on an equal footing with Irish State-Churchmen. The Bill runs as follows:—

1. That, whenever after the passing of this Act any person, notwithstanding that he may not have belonged to the United Church of England and Ireland, shall be buried within any churchyard or graveyard attached or belonging to any rectory, vicarage, church, or chapel of such church, it shall be lawful for the priest or clergyman of the religious denomination to which such person may have belonged at his or her death, without any previous permission having been obtained or asked for, to attend such burial, and thereat to read such prayers or perform such burial service as is usual and customary at burials of persons belonging to such religious denomination; and any person wilfully obstructing such prayers or burial service shall be deemed guilty

Ecclesiastical Affairs.

NEXT WEDNESDAY.

MOST of our readers will have become aware before this that Wednesday next is the day appointed by the Executive Committee of the Liberation Society for the annual meetings of the Council and of subscribers—the first in the afternoon at Radley's Hotel, the last in the evening at St. James's Hall. Both gatherings, it is anticipated, will be well attended, and, no doubt, will illustrate, as of yore, the quenchless spirit which makes the organisation, in its truest sense, a living and active body. When it loses this characteristic, it will cease to exist, we trust, even in its external form. There is no fear of that just at present. There is not, that we are aware of, a single symptom of it visible or latent. Every fibre of the organisation is instinct with life. There is nothing artificial about it. Every limb and muscle of it is full of work, is fitted for it, likes it, does it. Of course, what it does is limited by its opportunities, and opportunities are not always equally favourable. But we believe that the Liberation Society is so full of robust health, that nothing which is not true and vital can be long incorporated with it, but is eliminated by a natural process the action of which it is unable to resist. The seat of its life is in itself—in its own conscience and heart. Hence, it is but little dependent on outward circumstances, influences, or changes, and does the work which is before it with a freshness of feeling and an elasticity of spirit which its adversaries wonder at and at times cannot but admire.

The twelvemonth which has glided away since the Council last met has been less eventful than many which preceded it, in reference, we mean, to the Society's object, but not by any means less marked by steady progress. We are not sure whether any similar term of its existence can be pointed out in which it has done more, or done it more successfully, to instil its principles into the public mind. It may be, indeed, that the truths it makes it its business to teach, lose somewhat of their precision of outline as they come in contact with different orders of mind, and that they are sometimes reproduced by those minds in shapes which do not wholly commend themselves to our sympathies. But almost everywhere one may daily detect traces which the influence of those truths is leaving behind it—and one cannot but hope that when the day comes for putting them in their simple integrity into a legislative shape, there will be an instant, a wide, and a warm recognition of them by myriads who are now supposed to view them with indifference. More than ordinary thought and labour have been given by the Society to this part of its work during the official year just drawing to its close—and by earnest Libe-

of a misdemeanour, and shall be liable to be prosecuted therefor.

2. Nothing herein contained shall authorise or justify any interference with or interruption of the celebration of Divine service in the church or chapel to which such churchyard or graveyard may be attached or belong, or the obstruction of persons going thereto or returning therefrom.

3. This Act shall extend to Ireland only.

Note the last clause. "This Act shall extend to Ireland only." Mr. Monsell is perfectly well aware that if it were proposed to extend it to England there would not be the slightest chance of its passing into law. What we want to know is, why the Protestant Dissenters of England are placed in a worse position than Roman Catholics in Ireland? They have never been guilty of O'Neil massacres; they have never organised Whiteboy, Right-boy, and Ribbon Societies; they have never met tithe-collectors with sword and bludgeon; yet when they appeal to the Legislature for the redress which has been conceded for years to Irish Catholics they are met with the stigmas of revolution, sacrilege, and all the other raw heads and bloody bones that accompany the cry of the "Church in danger." Mr. Monsell's Bill will possibly, nay certainly, pass. There will not be found twenty-three bishops voting against it, as was the case with Mr. Hadfield's Qualification Bill, nay, there will not be found three bishops who will oppose it; but a measure of half the value, for the restitution to English Dissenters of their ancient rights of burial, would bring into the House of Lords every ghostly occupant of the Episcopal Bench. What is the cause of the difference? What? It is not owing to our "stars," but to ourselves, that we are "underlings." Of the public interests in England, the Protestant Dissenting interest is the most inadequately represented in the Legislature, and, in proportion to its real strength in the country, it is the most inadequately cared for. Mr. Disraeli never said truer words than he said at Wycombe five years ago when he remarked that next to the landed interest, the Dissenting interest in this country was the strongest of political powers. The fault is, that we do not ourselves half believe this fact. If we did, Church-rates, burial laws, Easter-dues, and every other mark of ecclesiastical inferiority, would have been abolished years ago. It is a wonder to us why Dissenters stand these things for a single year. Other people will not, and they obtain what they are entitled to obtain.

It is so seldom that we can enjoy the gratification of meeting, in the Church and State controversy, with a gentlemanly and candid opponent, that when we do meet with such a man we may, perhaps, be disposed to think more highly of him than others who may know him out of the circle of controversial literature may be disposed to think. Guarding ourselves to this extent, we may express our gratification at receiving three lectures on the Established Church, recently delivered at Huddersfield by the Rev. George Lawrence, incumbent of St. Paul's in that town. The first of these lectures is on the advantage of an Established Church to the nation; in the second the author endeavours to prove that the revenues of the Establishment are not national property; and the third treats of the "Scriptural and Apostolical" character of the Liturgy. The lectures, considered as literary compositions merely, are lacking both in strength and in breadth of brain, but they have the remarkable characteristic of being quite free from all abuse and vituperation. Here and there, but not oftener than three or four times, the author seems, for a moment, to have forgotten himself, but when he has done so, he has disfigured what we feel compelled to say are very fair pages of Christian controversy. Looking only at the spirit of these lectures, we can say that it has given us very great pleasure to read them. And when we read, as we do read, in the first of them, that it has always been the author's opinion that "it was not the business of the State or of the Government, as such, to declare what is, and what is not, religious truth, or to enforce upon the citizens any one form of doctrine or worship," while we may wonder how such an author can defend the Established Church, we may also hope that when he comes to understand the question, which he does not now, he will see that he must give up nearly all the other opinions which he has maintained in his lectures.

There are controversialists and controversialists. Mr. Lawrence is of one sort, and the Rev. Thomas Hugo, of Clapton, is of another sort. Mr. Hugo is now engaged in writing a series of letters to the *Hackney and Kingsland Gazette* in disparagement of Dissent. His last letter is before us. Having to meet a sharp opponent, Mr. Hugo can do nothing but characterise his opponent's letter as affording a ready illustration of "ignorance, impudence, false-

hood, and vulgarity." "It is in the ranks of Dissent alone," this gentlemanly clergyman adds, "cowardly and dastardly, as well as persecuting and overbearing, that such a specimen of a controversialist can be found." Next we have something "savouring too highly of Dissenting impudence," and the only thing he fears about Dissenters is "their low cunning and unscrupulous dishonesty, against which a Churchman's truthfulness and candour are oftentimes likely to be of little avail." "I fear Dissent," says Mr. Hugo, "as a gentleman fears dis-honour." And we dare say, Mr. Hugo thinks that in writing this he is proving himself to be an honourable gentleman, and illustrating the Church man's virtues of candour and truthfulness. But we are forgetting ourselves, and we apologise for introducing him to the reader.

There has been forwarded to us a circular which was addressed last week, "to the employers of labour and other persons of influence," in the neighbourhood of certain parishes in the county of Essex. The circular is worded as follows:—

We, the undersigned, being clergymen and churchwardens of parishes in this neighbourhood, beg most respectfully to ask your co-operation in our endeavours to promote a more general and devout observance of Good Friday. We need not remind you that this day has from very early ages, and in all Christian countries, been set apart for the commemoration of the death of our Lord Jesus Christ upon the cross. No good Christian can question the propriety of marking the remembrance of that most awful event by some religious service; nor does there seem any sufficient reason why the day kept holy by the Church should not be generally observed by all who love the Lord Jesus. We would therefore earnestly entreat you to afford to your own workmen and those under your control every facility for attending Divine worship; to discountenance to the utmost of your power all merrymaking and feasting on this day; and to use your influence to promote the devout and solemn commemoration of the crucifixion of our Redeemer.

This is signed by the incumbents, curates, and churchwardens of the parishes of Great Baddow, Little Baddow, Boreham, Broomfield, Chelmsford, the Chignols, Danbury, the Hanningfields, Great Leighs, Little Leighs, Moulsham, Rettenden, Sandon, Springfield, Great and Little Waltham, Woodham Ferrers, and Writtle—in all sixty-eight signatures. We all know what such a circular will do. It will deprive the employed of those to whom it is addressed of their religious liberty. Its bigotry, uncharitableness, or its foolishness, scarcely needs to be pointed out. "No good Christian," say these superlatively good men, "can question the propriety of marking the remembrance of that most awful event by some religious service." Why, every good Christian marks the remembrance of this event every hour of his life; the only circumstance in which he differs from clergymen and churchwardens being that he does not confound the listening to a stolen sermon, and repeating a set of prayers, with religious worship.

What is religious worship? Can it—can it possibly be the sort of stuff which people went to see in certain churches last Friday and Sunday? We copy from the *Record* a description of the Ritualistic services performed at St. Alban's on these days. Here may be seen, in a subdued form, the miracle plays of the middle ages. We only need the introduction of wax figures to make the scene complete. We do not feel sure that these figures were not introduced at some Ritualistic place of entertainment; but we shall know at the end of this week. For on Saturday the *Church Review* and the *Church Times* intend to publish special descriptions of the decorations, &c., of churches at Easter; just as, the day after Boxing-day, our daily contemporaries fill their columns, to the delight of managers, actors, and scene-painters, with descriptions of what took place on Boxing night.

#### YOUNG MEN'S CONFERENCE OF THE LIBERATION SOCIETY.

#### THE COMPREHENSION THEORY OF A CHURCH ESTABLISHMENT.

The last of the series of conferences, for the present season, which have been arranged by the Young Men's Committee of the Liberation Society, took place on Tuesday evening, the 16th, at Radley's Hotel. There was an unusually large attendance, including several Dissenting ministers and many students of the Dissenting colleges.

Mr. CHARLES REED, F.S.A., on taking the chair, called attention to the fact that there was no antagonism between those present and the Church of England excepting as an Established Church. They avowed a principle which was antagonistic to State-Churchism, and whether it came in conflict with Roman Catholicism or Episcopalianism, they must bear their testimony to it. His own conflict with it was first excited at the time of Sir James Graham's Factory Bill. He divided Dissenters into two classes, the timid and the bold. If there were any of the former identified with the present movement, he thought they had better depart. Mr. Reed dwelt at some length on the necessity of indoctrinating the

children of Dissenters in their principles. Once, he said, the "Nonconformist's Catechism" was to be found in almost every family, but he thought that the education of the families of Dissenters was at present very defective. He called upon all the young men present to give an earnest witness for the truth. They could make the organisation of the Liberation Society complete, and he hoped they would do so. (Cheers.)

Mr. PEPPERCORN, of New College, read the report of the committee, which gave a summary of the work done, and intimated that it was intended to resume meetings of a character similar to those which had already been held at the commencement of the next season.

The Rev. C. BAILHACHE then read a paper on "The Comprehension Theory of the Established Church." He said he had, to avoid diffuseness and to secure brevity, chosen Lord Amberley's recent articles in the *Fortnightly Review* as his text-book on the subject of which they treated, viz., that of the full comprehension of all persons and creeds within the Established Church. In the first place, he would notice that the Church of England, as by law established, is, to plain people, anything but a comprehensive Church. It is hedged round by its creeds, its articles, its canons, its subscriptions, and its pains and penalties. Subscription is the "needle's eye" through which every clergyman must pass, and the process, one feels, must thoroughly divest him of the very last shred of personal bias or conviction that shall differ in the least from the narrow, seamless coat the State insists upon his wearing. The position of affairs within the Establishment was this: notwithstanding all its laws and statutes, which were framed with a view to secure its unity, the State Church is to-day a divided camp. The different Churches outside have a much more substantial oneness than can be found among her own sons. The law of the land enforces church unity; the fact that staves every one in the face is church discord, and discord such that the most troublous history of the Free Churches in their antagonism cannot afford a parallel to it. No amount of ingenuity has ever succeeded in persuading any party in the Church of England that the "subscriptions" could be conscientiously toned down or relaxed by any who made them. This Mr. Bailhache proved from the efforts that had been made for revision of the Liturgy and relaxation of the terms of subscription. Nor had recently given legal decisions removed the difficulties of the position. The tendency of the decisions of the courts is manifestly in the direction of as large a comprehension as possible. State Churchmen of all schools felt that this phase of the judicial temper is an unsafe foundation on which to build their hopes of impunity in any course they may choose to adopt, and they are perfectly convinced that there exist certain questions among them which, if brought to distinct issues, could only produce defeat to them. If Parliament were seriously to begin the work of enforcing its own religious laws, there probably is not a single section in the Church that would be allowed to stand. Consequently men are afraid of this sleeping but terrible power. They dare not trust it, for they cannot be sure they will always find it in the same mood. The speaker then described the "comprehension scheme" as detailed by Lord Amberley, and remarked that it laid down as an axiom that inasmuch as we find in this country an Established Church, it is every way politic to keep it up—an idea encumbered by much confusion of thought, and even by much contradiction. In the scheme before us it is laid down that the Church of England is simply and entirely the creation of the State, and that the belief of the clergy is necessarily a matter which the State alone has power to determine. We have seen that, as the case now stands, this belief is determined, and hence the difficulties which have suggested comprehension. Obviously, then, the first thing that is wanted is a State Church without an imposed creed.

"The State," so Lord Amberley says, "has no business to protect any one set of theological opinions rather than another; it ought to hold the scales with perfect impartiality between them all. Let this be granted, and it will follow that an Established Church, in order to justify the fact of its existence, ought to be, not sectarian, but national; and national, not only in name, but in fact. It ought to represent the religious feelings of the whole community; no one should feel himself utterly excluded from it; no theological faction should be permitted to use it for the exclusive promotion of its own opinions. Variety rather than unity of doctrine, should be its aim; for the manifold beliefs of the nation cannot be summed up in any single formula, or aggregate of formulae, however comprehensive. Should it appear that the conditions required of the clergy, by checking the free development of thought, put obstacles in the way of this variety, and thus leave a large part of the nation quite unrepresented in the Church, a sufficient case has arisen for the interference of the State, for the latter are defrauded of their rights when the National Church, which ought to have room for all, is in fact reserved for the benefit of a few."

There are certain expansions and limitations of this scheme which are worth mention. Thus it does away entirely with every sort of subscription, and then there is an end to temporal penalties. So far, then, the "comprehension scheme" gives us a Church which it affects to call national, but a Church without standards, without a creed, without subscriptions, without pains and penalties, without discipline, and without policy. It is simply "National," whatever the term may mean. "But what," it may be asked, "what, in the name of common sense, are we entitled to demand at the hands of the clergy of such a Church?" The reply is, not doctrines, but duties. Unfortunately we are not told what these duties are. We say unfortunately, for, having the impression that duties are based upon doctrines, and that they

are the embodiments of doctrines, we should like to be informed how they may be absolutely separated from one another. Lord Amberley, however, notices one of these duties, viz., the performance of public worship. Even here, however, the liberty conceded by "comprehension" must be sacredly guarded. It is hard to conceive that a State "holding an equal balance" between religious opinions should prescribe a Liturgy; nevertheless, the Liturgy is taken for granted, only an authoritative Parliamentary declaration is required, which will free the conscience of the clergyman who has doubts, by stating that his reading of it does not of necessity imply any mental agreement or consent on his part. This would be performance with a vengeance. More logically, however, it is pleaded that the particular service to be employed might be left to the minister and the congregation. Mr. Bailhache then proceeded to point out the objections to comprehension:—

The objections to the scheme which has been thus briefly sketched, are manifold, and they spring from so many distinct grounds, that it is hard to embody them all in any such enumeration of them as my time can allow. I shall, therefore, content myself with just pointing out a few of the principal ones which suggest themselves to my own mind. Before doing this, however, there is one point which deserves a passing word or two. It is presumed, nay, it is laid down as a position not to be disputed, that a State-Church is necessary to secure freedom of religious thought, and even morality in religious teachers. By implication, we find neither as we ought to expect to find it, in the free churches of England. These churches divide, pretty equally with the State-Church, the whole of our country. Their existence is explained simply by the fact that the friends of religious liberty do insist upon liberty of thought and morality of teaching. Their opposition to the State-Church is explained simply on the ground that they cannot find these in it. The statement, therefore, can be explained only by supposing a lamentable ignorance both of the history and the principles of the free churches. Ministers of religion, who, for conscience' sake, forego the enormous advantages which their connection with a State-Church would give them, are surely not the men who will silence their consciences at the bidding of the congregations from which they derive their support. We challenge any examination of the Nonconformist pulpit of this land. Who are the men amongst us who preach only what their congregations will hear, or who shrink from denouncing the darling vices of the age? Who are the men who think more of their pay than of their loyalty to truth? There are thousands of them who are as faithful as martyrs to their convictions in the midst of penury and of all kinds of social disadvantage. The supposition is a libel upon them, nor upon them alone, but upon the congregations in whose midst they minister. There is conscience enough in the free churches of England to lead them to seek first and to uphold the men who will deal faithfully with them. To deny this, is effectually to deny their Christianity, and to take away from them the right which they assume to be called, in any true sense, Christian churches at all.

This last remark suggests the first, and, to my mind, the chief objection to the "comprehension" theory. That theory, in effect, destroys the very idea of a church. It confounds it with the world, to which it is said to be opposed, by admitting into it not only men who are pledged to no belief, but men who are free to teach their disbeliefs, and who, even, whilst remaining in the Church, are addicted to the "darling vices of the age." Nonconformists who are true to their position can never be in any danger arising out of their denunciations of these "darling vices," simply because they do distinguish between the Church and the world. These same "darling vices" are the vices of the world, and the Church exists for the very purpose of reprobating them, and weaning the world from them. The ministers of the free churches, therefore, have nothing to fear from their fidelity except from the world, on which, however, they do not lean for their support. They are but the leaders of churches engaged in the same conflict as themselves, and it is, therefore, inevitable that just in proportion as they enter heartily into that conflict, they earn the hearty goodwill and respect of their churches. The theory before us, however, gives the Church no distinctive position at all. By admitting into it all the subjects of the realm, it puts aside all recognition of such facts of man's spiritual life as lay the basis of the distinction made between believers and unbelievers, the regenerate and the unregenerate. By pledging no man to any prescribed creed, it opens its gates to every variety of teaching, however contradictory it may be to all recognised beliefs of past times. Nay, there is even no guarantee that it will preserve an inspired authority in matters of faith, since no provision is made for the retention of the Bible itself as the standard of appeal. Of course, I am not conceding that the State ought to prescribe a creed, since I believe the State has nothing to do with this; but, after all, churches are churches in virtue of their common consent as to certain matters believed. A State Church with no creed, and with no ultimate authority, cannot possibly exist except as a pleasing fancy or a deceptive dream.

I observe next, that there is no theory of the relation of the State to the people, which can agree with such a very broad and comprehensive scheme as this. If, for instance, we admit for a moment the old idea of the parental relation of the State to the people, and the obligation to give the people a religion, what have we? A parent, without any definite religion itself, professing to care for the religion of its children; and how caring for it? By the sanctioning of teachers who contradict and neutralise one another. We must say, indeed, that such a religion is very broad, but we have not much to say for the wisdom of such a parent. The State, however, is not the parent, but the creation of the people, for we suppose it is rather too late in the day to set about proving that the source of all the nation's power is in the people. The public conscience, therefore, must lead in such matters as these, and we confidently affirm that if we could get an utterance of its voice, it would be against any interference or patronage by the State at all. The clamour after schemes of comprehension is made only by very few, and at any rate the general verdict would be against any scheme so self-contradictory as the one proposed. But, in truth, the scheme

we have before us makes but little account of conscience. I have already stated that one of the features of the scheme is, that no more than certain duties should be asked at the hands of ministers of religion. One of these duties is the conducting of public worship, in which there may be used a Liturgy, with the language and spirit of which the clergyman could not sympathise. To meet this difficulty, an authoritative Parliamentary declaration is wanted to the effect that such sympathy with the prayers used is not necessarily demanded. And so this broad scheme will even tolerate clergymen who repeat prayers in which they do not believe! The compliment paid to their own conscience is very poor. That any considerable number of them should accept such a belief, we do not for one moment believe, and of that the conscience of the nation, even in what is supposed by many to be its present enervated condition, would tolerate it, is, beyond doubt, impossible.

Again, the effect of the adoption of a "comprehension" scheme must inevitably be to weaken the popular conviction as to the claims of religious truth. By the endowment of error, as well as of truth, the State tacitly acknowledges that there can be no vital importance in either, and the natural effect of a Church comprehending within itself several distinct forms of ecclesiastical policy, and every variety of teaching, ranging from the most uncompromising escussons of Biblical authority and so-called Evangelical doctrine, to the other extreme of rationalism and scepticism, must be to place the public thought in a state of confusion, the only escape from which would be indifference to religion altogether. The evils of unconscious subscription have, no doubt, been enormous, but the irreligious latitudinarianism of the plan we are considering would, in process of time, unless it were checked by the action of the free churches, obliterate from the whole people every trace of distinctive Christian conviction. Several years ago, in a short paper on the endowment of all religious opinions, Mr. Miall, touching upon my present point, expressed himself as follows:—"No nation can be great, or remain so, without a real or predominant faith in somewhat distinctive—somewhat to fire their enthusiasm, nerve their energies, and master and direct their will. Virtue was never yet born of generalities or negatives—it must be cradled in the heart—and the heart takes cognisance of nothing which is not, to it, individual and definite. When all creeds come to be publicly supported, none will be cared for as Divine. Religion will be degraded into a department of civil polity—its authority will be such as Parliament can give it, and no more; its elevating, purifying, ennobling influences will cease to operate, and its ministers will be regarded as so many divisions in the corps of ecclesiastical police. Then, farewell to England's greatness. She may still have a prosperous trade, she may possibly possess a knowing people, she may even rejoice as 'queen of the isles,' but the soul of her will have departed; her high moral mission to the nations of the earth will have been revoked, and her history will add another to the warnings already on record, that when a people become insensible to spiritual considerations, they are already far gone in a downward career, the end of which all have reason to dread, although none can distinctly foresee." I believe this opinion to be sound, nor is it too strongly expressed. Many, in our time, are expressing their fears that England is on a downward career. Whether this be so or not, I will not presume to discuss now. Many things have occurred of late which produce upon my mind the impression that we are losing in the direction of public conscience and morality. If it be so, the question for us to consider is, how far this may be coincident with our religious indifferentism. I hold that just in proportion as men lose their sense of the distinctiveness of their relations to God, so, in the same proportion they fail to realise the sacredness of the obligations they owe to man. A nation, without regard for obligations Divine and human, whatever else it may be, cannot be great or firm. Thank God, there is in our midst a power which, if rightly used, will keep this land from degradation: that power is the spirit that animates our free churches as well as all true friends of religious liberty—a spirit of uncompromising obedience to God—the only true source of justice and love between man and man.

Mr. Bailhache proceeded to show that the scheme would be likely to satisfy no one but the latitudinarian party in the Established Church, and the indifferent outside. Thousands of Churchmen would shrink from giving encouragement to what they deem fatal error, and Nonconformists would increasingly object to support an Establishment that gave no guarantee to truth at all, and which, in process of time, might develop into a foe to all they held as truth. No comprehensive scheme further could be carried out without the grossest misappropriation of funds. But they should oppose it on the highest ground as friends of perfect religious liberty.

We hold that religion in its very nature as the personal relation between man and God is perfectly independent of the State, and that to interfere with it is to do it a wrong. We believe that truth is powerful enough to win her own way, and to maintain her own claims, and that in the conflict she has to maintain with error, she needs no help but from the attached friends she has inspired. Opposing, as we do, the alliance between the Church and the State, we do it simply and exclusively from our attachment to truth, and from obedience to its claims. We know that we run no risk that should make us shrink from our endeavours; on the contrary, we are convinced that our success would be, every way, an immense gain. An Establishment is not necessary to the maintenance of religion in our midst. It exists and flourishes, unpatronised, in the New World, which is peopled by men of our own race, and in some of the colonies under our own rule. It is only here, where it has been longest, that men say it cannot be trusted to walk alone. Yet, the old prejudices in its favour, and by which it has been sustained, are gradually passing away. Men no longer look to it as they did as the barrier against infidelity and Romanism, for both are in her midst. If it were disengaged tomorrow, and the last vestige of reliance on the secular power were to vanish, so far from being injured, it would only be disenthralled; and free to do spiritual work by spiritual and moral agencies alone, it could then look more confidently to God. Within the Establishment, and out of it, there is strength enough in willinghood, inspired by love to God and man, to help

true religion to enter in and fill the whole field. Our watchword, therefore, must continue to be, "To Caesar the things that are Caesar's, and unto God the things that are God's."

Mr. Bailhache's paper was listened to with the deepest attention, and when the author resumed his seat he was rewarded with the most enthusiastic applause.

The Rev. J. C. GEIKIE, of Islington, next rose. In a speech characterised by some quaint humour and great directness of style, Mr. Geikie maintained that the comprehension principle of a Church Establishment was immoral, that it would turn the Church into an ecclesiastical model of Noah's ark with so many clean and unclean preachers. After describing what would be the effect of such a constitution of the Church, Mr. Geikie proceeded to state that there would be a terrible generic difference between the creeds of the men who would then be preaching in the same Church. The maintenance by the State of such differences, would be tantamount to confounding truth and error. It would degrade religion. The ministers of such a Church, like Cicero's augurs, when they met would merely look at each other and laugh. (Loud cheers.)

Mr. ENOCH JONES, of Cheshunt College, considered that such a scheme would please no party. If it were announced next Sunday that all ministers of religion would be paid by the State, the announcement, he was persuaded, would be received with unmixed sorrow.

Mr. WESLEY, of Hackney College, thought the proposal of such a State Church would be one of the most dangerous of all propositions.

Mr. W. GREEN, of Hackney, thought it would destroy the religious life of the Church. This comprehension scheme had no aim but civilisation. If ever this question should be fought out, he considered that the Church property question would be quickly raised.

Mr. ACLAND considered that such a Church neither had been, was, or could be realised.

The Rev. A. HANNAY, of Croydon, who was most enthusiastically received, said those present were champions for free thought, and were therefore placed in an apparently false position in opposing the proposals for a comprehensive Church. Mr. Hannay proceeded to define the nature of comprehension, and then stated the result which, he said, simply made each person responsible for every other person's belief. But comprehension, he argued, was already a fact; it was accepted as a thing if not as a theory, and it was all the more demoralising that it was found under the name of unity. It was the tendency of modern thought that the only possible State Church was a comprehensive Church; but the fact was they had such a Church now, and it should urge them to bring all their energies to bear against the present Ecclesiastical Establishment. (Loud cheers.)

The Rev. EDWARD WHITE, in a humorous and pungent speech, addressed the meeting in ridicule of the proposed theory, and after one or two short speeches from Churchmen who were present, the conference terminated. The proceedings throughout were of a very enthusiastic character.

#### COUNTY ASSOCIATIONS.

##### WEST RIDING OF YORKSHIRE.

The annual meetings of the West Riding Congregational Union and the annual meeting of the West Riding Home Missionary Society were held on Monday, Tuesday, and Wednesday, April 8, 9, and 10, at Dewsbury.

On Monday evening, devotional services were held in Highfield Chapel, Earlsheaton, when an address was delivered by W. E. Glyde, Esq., of Shipley, on "The cultivation of personal piety," and another, on "The work of Christians in saving others," by the Rev. Bryan Dale, B.A., of Halifax. There was a very numerous congregation present.

On Tuesday morning the annual meeting of the West Riding Congregational Union was held, the chair being occupied by the Rev. Robert Bruce, M.A., of Huddersfield. The address of the CHAIRMAN referred mainly to the local organisations of the county and to the best means of developing them. He said amongst other things that they had been trying to reach a minimum stipend for the ministers of the West Riding of 100L per annum, but had not arrived at that point; in fact, one half were still below it. He strongly urged a higher standard, and went on to say:—

Some of you may remind me that the Apostle Paul laboured working with his own hands, and thus ministered to his own necessities. And you may fondly imagine that in such a precedent is to be found the happy solution of the problem how to evangelise rural districts and small villages—that the minister should have some manual or secular occupation by which he may in part support himself. Our experience is strongly opposed to the union of secular work with the sacred calling of the minister, even when that work has been the least remote from the sacred office, such as teaching or literature. I do not, however, see the same objection to joining preaching with secular work. A judicious and more extensive use of lay preaching would greatly assist us in our evangelistic work. The churches in Sheffield and Leeds, have, for some years, sent forth every Sabbath a band of excellent lay preachers, whose services have been most acceptable and useful in the places round about, and were all our churches to occupy their ten or five talents in this direction great good might be accomplished. I am not against occasional removals—especially among the ministers of smaller churches. John Wesley said—"I know, were I to preach one whole year in one place, I should preach both myself and my congregation asleep." The difficulty is here, good men remove too soon, and they that are otherwise cannot remove soon enough. I

do not see that, with family claims for education, &c., we can afford to be wholly indifferent to pecuniary considerations; still, I should be exceedingly sorry to see anything like an avaricious spirit taking possession of our ministry. Otherwise the country would be sacrificed to the town, and the metropolis to the provinces; and then I know not what would become of our small country churches and our home mission stations. They could only catch the hindmost in the race for riches, that is, the weak, the halt, and the maimed. I am persuaded better things of my brethren. But, in order to prevent the growth of any such spirit, we must pay special honour and show special sympathy towards those deserving brethren whose outward circumstances are in every way the least favourable.

After some votes of thanks, a paper was read by the Rev. F. J. FALDING, D.D., president of Rotherham College, on "The relation of the Yorkshire colleges to the churches of the Riding." The rev. gentleman traced the history of the collegiate institutions at Rotherham and Bradford, and then, after pointing out that in the altered circumstances of the times, considerable changes were required, concluded, in accordance with advice tendered him on Tuesday by the executive committee of the Union, with a formal proposition:—

That this Union meeting, consisting of the pastors and delegates of the churches of the West Riding, is of opinion that the interests of the denomination would be greatly promoted by the recognition of the question of the union of the two Yorkshire colleges, in order that either the union may be effected or that the Yorkshire colleges may secure suitable premises as speedily as possible.

Considerable discussion followed on the propriety of amalgamating Rotherham and Airedale Colleges, and eventually Dr. Falding withdrew his resolution. The Rev. B. DALE then moved, and the Rev. E. R. CONDER seconded—

That it is the opinion of the pastors and delegates of the Independent churches of the West Riding that it is very desirable for the interests of the denomination that the colleges at Airedale and Rotherham should be amalgamated, and that it be recommended to the committee and constituents of the two colleges to take such further steps for this purpose as may be deemed necessary.

The Rev. W. THOMAS moved the adjournment of the question for another year. The Rev. E. S. PROUT seconded the amendment, and referred to the fact of the question being shelved five years ago. The amendment was lost, only about half a dozen hands being held up for it, and the original motion was passed by an overwhelming majority.

The meeting was then resolved into a conference, representing the Home Missionary Society and the Congregational Union, in order to deliberate on a basis of union between the two institutions, which the executive committee submitted. This basis proposed to change the name of the society to the "West Riding Congregational Union and Home Missionary Society," and the proposition was adopted.

A public meeting was held on Tuesday evening week, at which there was a large audience, in the Springfield Independent chapel, Dewsbury; Mr. W. H. Conyers, of Leeds, presiding. The annual report was submitted to the meeting by the Rev. J. H. Morgan, the secretary. It stated that, exclusive of the evangelistic stations, the society has helped in the maintenance of fifty-two principal places of worship and twenty-two out-stations where the Gospel has been regularly preached at stated periods during the past year. These places of worship have been surrounded by a population greatly exceeding 190,000 persons. The chapels where the agents of the society have preached will accommodate 12,982 adults and 8,828 children. These places of worship were erected at a cost of 38,123*l.*, all of which, excepting 3,900*l.* 11*s.* 4*d.*, has been paid. At the last anniversary liberal grants were made to support eight evangelists in populous districts. A difficulty had been experienced in finding the right men to occupy the position and do the work contemplated by the society. In consequence, the committee had not been called upon to pay two of the eight grants. But the six brethren who had been labouring as evangelists during the year had each and all been signally blessed and successful in their work. Should subsequent years prove as successful as the last, the committee say they are not over-sanguine in expecting that in several evangelistic stations, flourishing churches will be found at no distant period. The Rev. J. CALVERT, of Attercliffe, moved a resolution of congratulation, and asking for increased help, which was seconded by Mr. T. F. FAITH, J.P., who said that the denomination provided 100,000 sittings in the West Riding, the population of which, according to the last census, was about a million and a half, so that they provided one in fifteen of the population. If they reflected upon this fact, it showed that they had in the West Riding a very strong hold upon the people, and it should prompt them to renewed exertions to extend their influence over the Riding. He thought a much larger annual income should be raised, so that they might be able to carry out the project of establishing evangelists in every populous district. He spoke highly of the services rendered by men in a humble sphere of life. Other resolutions of a formal nature were moved and spoken to by the Revs. J. C. Gray, of Halifax, A. Milne, B.A., of Heckmondwike (who urged that they should borrow a little of the fire of the Primitive Methodists), E. H. Weeks, and G. M'Cullum. One of the resolutions was a vote of thanks to the secretary, who has been obliged to resign on account of ill-health, but has consented to continue in office six months longer.

Mr. Charles H. Marriott, of Dewsbury, presided at a meeting of the executive committee on Wednesday, when the subject of making grants to various places of worship and preaching stations within the Riding was considered. The various delegates where

assistance was required stated what the special circumstances of each case were, and grants were made by the committee.

On Wednesday night a crowded public meeting was held in Ebenezer Chapel, Dewsbury. The platform was occupied by a large number of ministers and laymen. Mr. Samuel Morley, of London, presided, and in the course of his opening address expressed regret that there were not more working men present. He wanted to claim the notice of the working men of Dewsbury, who, he was convinced, were standing with folded arms against the religious institutions of this country. It was a total mistake if they considered that the working classes of England could be flattered, and they also did not care to be dogmatized or preached to, but to associate with them would have a beneficial effect upon their social and religious views. There were thousands who were keeping away from church or chapel, who, with the least persuasion, would become good attenders and better men. Before long the majority of the intelligent working classes would be admitted within the pale of the constitution, and he had no doubt it would lead to the House of Commons being made the Commons House of the people. It was, therefore, specially important that the various classes of society should be brought more into contact. If England were to be evangelized the ministers of religion alone could not do the work, but members of churches ought to recognize their responsibility. Something might be done by opening more rooms for public services. Mr. Morley dwelt upon the evil effects of ignorance and intemperance. He then spoke of strikes. He was a large manufacturer, and, therefore, could claim to speak a word to them on the matter. He felt that working men had a right to sell their labour in the best market; but at the same time it was not right for them to blow out the brains of those who would not submit to the dictation of trades' unions. In Nottingham a reference court existed, composed half of masters and half of workmen, and to that court disputes were referred, and the result was that there had not been a strike for eight years. He considered it was the duty of the wealthier classes to make the working men feel that they were the same flesh and blood as themselves, and if all identified and allied themselves with that object it would be a happy day for England when both classes should be united. (Loud cheers.) The Rev. HENRY SIMON, of London, delivered an address upon the importance of ministers leading a holy life, which should be an example not only to their flocks but to the world. Their ministers, he had the pleasure of knowing, were estimable men, but if they led the lives he urged they should, those working men of England who did not attend places of worship would be convinced in spite of themselves, and feel obliged to come in. (Applause.) The Rev. G. M. MURPHY, of London, delivered an address on Congregationalism, and showed that it was devoted to the spread of a free Gospel among the people. In closing his remarks, he spoke of the evil influence of the drink traffic upon the people, and said they could never be raised without, under the Gospel of God, the aid of the temperance movement. He would be untrue to himself and his God, if he did not denounce the drink traffic with all his might. His own church had made many trophies of the temperance movement. (Applause.) The usual vote of thanks closed the proceedings.

#### LANCASHIRE.

The annual meetings of the Lancashire Congregational Union were held in Liverpool on Wednesday and Thursday, April 10th and 11th, and were well attended. The conference of pastors and delegates assembled on Wednesday morning in Crescent Chapel (Rev. J. Kelly's). The Rev. J. JAMES GWYTHIAN, of Manchester, chairman for the year, presided, and delivered an admirable and eloquent address. After touching references to the fathers and founders of the union, and characteristic sketches of Roby, Dr. M'All, Richard Fletcher, and Dr. Raffles, he proceeded to consider admission into our churches, ordinations, and how they should be conducted, the settlement of disputes in churches, and the prevention of unnecessary secessions. A long and interesting discussion followed, and he was earnestly requested, on the motion of the Rev. JOHN KELLY, seconded by JAMES SIDEBOTTOM, Esq., to allow his address to be printed. The Rev. W. H. DAVISON of Bolton, then read a paper on "The Past and Present of the Lancashire Congregational Union." Thanks were presented to him on the motion of the Rev. A. THOMSON, M.A., seconded by Mr. Hall, of Liverpool; and he was unanimously requested by the brethren and delegates to read the paper again at the public meeting in the evening.

The public meeting took place in Great George-street Chapel (Rev. E. Mellor's). Mr. James Sidebottom, of Manchester, presided. The CHAIRMAN said he felt as though they were about to enter upon a new era in connection with the Lancashire County Union. It struck him that if there was not absolute coldness in reference to the Union, there was a want of that deep interest in its welfare which he thought it had a right to claim at the hands of the churches. He could not understand why, looking at the improved circumstances and wealth of the county, and the multiplication of places of worship, the income had not been augmented. The Rev. Dr. PARKER, of Manchester, then read a paper on "Individual Responsibility"; after which, the Rev. J. Gwythian read the annual report, which stated that in no former year had the operations of the Union been

more important and successful. Several of the old stations showed a marked improvement in the life and activity which were visible, and in some the results were extremely encouraging. The Rev. W. H. DAVISON, of Bolton, and the Rev. Dr. TRUMBULL, of Valparaiso, having addressed the meeting, the proceedings terminated with the usual vote of thanks.

On Thursday morning the ministers and delegates assembled again in Crescent Chapel, under the presidency of the treasurer, William Armitage, Esq. Reports of the several stations were presented, and grants voted for the ensuing year amounting to nearly 3,000*l.* Great interest was manifested in the new evangelistic efforts of the Union, and earnest prayers were offered for their success.

In the evening the annual meeting of the Bicentenary Chapel-Building Society was held in Great George-street Chapel Lecture-room. Mr. J. J. STITT occupied the chair, and referred to the success which had attended the efforts of the Bicentenary Committee, twenty-eight of the thirty memorial chapels which it was proposed to erect having within the last five years been completed. There was something gratifying not only in the number of new chapels added to the denomination, but in the manner in which they had been thus added. By the judicious expenditure of about 20,000*l.*, he believed about five times that amount had been elicited from the localities where the chapels had been established. Liverpool had reason to recognize the advantages conferred by the committee, with whose assistance four chapels in the neighbourhood had been erected, namely, Woolton, Stanley, Waterloo, and Norwood. The Rev. R. M. DAVIES, of Oldham, read an abstract of the report of the Lancashire Bicentenary Committee, which stated that the buildings for which the fund for the erection of thirty memorial chapels had been raised were all but completed, and that in a most satisfactory manner. From the financial statement it appeared that the payments to chapels during the past year had been 3,252*l.*, the balance now remaining in bank being 497*l.* 18*s.* 9*d.* The subscriptions received since the commencement of the movement amounted to about 16,000*l.*, and the balance now remaining for the benefit of the common fund was upwards of 70*l.* The Rev. ENOCH MELLOR moved that the report be adopted and printed for circulation. He said that a more earnest, thoughtful, powerful, and successful movement than the Bicentenary movement he did not believe had been carried out in Lancashire within the last half-century. Only five years since—in fact, less—the movement was initiated, and now twenty-eight of the thirty chapels had been built. He had opened a considerable percentage of them, and could bear testimony to their general beauty and convenience. Looking at their present position, he felt that there was not one principle which had characterised them as Nonconformists and Independents which they must be prepared to relinquish.

Was there ever a time when Nonconformity was required, that was the present time; as much as ever—he would add, more than ever. Never did he feel more confident that when there was essential Nonconformity in the Church it was most important there should be a vigorous Nonconformity out of it—(applause)—and he could conceive of nothing that would more surely quench all true spirit of godliness and honest dealing than that they should allow to continue without protest and opposition a Church which should combine Erastianism with every conceivable form of false dogma. (Applause.) He was thankful to say that the eyes of some of the most intelligent clergymen of the Church of England were beginning to be opened to this; but it was the eyes of the High-Church party more than others. They were the parties who seemed to be putting themselves forward for martyrdom, if martyrdom was to come; and for self-denial, if self-denial was to come. In the name of evangelical religion he felt grieved at heart that they were bound to confess this. Their duty as Congregationalists was to stand by the truths they had firmly avowed—(Hear, hear)—to say, The kingdom of Christ with Christ alone for its head, the kingdoms of this world and the kings and queens at their head; but let the two things, essentially, as they were, incompatible, be kept in their incompatibility, each doing the work which God has given it to do, which it would do nobly and well if kept clear of things which were out of harmony with the whole.

Mr. HENRY LEE, of Manchester, seconded the motion. He urged that, apart from the Bicentenary Committee, whose labours would soon terminate, it was desirable to have a similar organisation permanently in operation for increasing the number of chapels connected with the denomination. He stated that of the 20,000*l.* which the committee had pledged themselves to raise for providing memorial edifices, 900*l.* remained to be raised.

A vote of thanks having been passed to the chairman for presiding, the proceedings shortly afterwards terminated.

#### WILTS AND EAST SOMERSET.

The annual meeting of the Wilts and East Somerset Congregational Union was held at Trowbridge on Wednesday, April 10th, and was largely attended by ministers and friends. At eleven o'clock a general conference was held, the Rev. H. M. Gunn, of Warminster, in the chair. The Rev. R. DAWSON, B.A., of Devizes, read a very able paper on "The Perils of Popery, and How to Prevent Them," in the course of which he stated that within the last thirty years 600 clergymen had gone over to Rome. He also quoted largely from Puseyite catechisms to show that the essence of the Roman Catholic religion was being taught by them. The apathy of which he complained existed not only in the Establishment,

but also among Nonconformist churches, and he strongly urged that endeavours should be made to awaken the churches and the people to a deeper concern in this matter, in view of its tremendous importance. Mr. FLATMAN, of Frome, recommended ministers and deacons to look a little closer into the objects of the Liberation Society, as the greatest danger arose from State endowments of churches of any kind. Mr. JUFE, of Mere, considered that the great mistake on the part of many Dissenting parents was in sending their children to Church schools, where, in addition to the useful instruction given, the children were made proselytes to the very creed that was fast developing into open Popery. As they sowed so they must expect to reap, and, of course, the result of this was that the children of Nonconformist parents in many instances did not grow up to take the parents' places in our Nonconformist churches. The Rev. J. WILLS, of Bath, considered that the danger, after all, lay in the endowment of religion by the State. Those who contributed to the taxation were entitled to a share in its distribution. The only safe course, therefore, was the abolishing of all State grants, and this would bring them to the platform of the Liberation Society. The Rev. T. MANN thought priesthood was at the bottom of the whole subject. They should, as ministers, have a clear understanding that their duty was to sustain the ministerial office, not as priests, but as ministers of Jesus Christ. Mr. W. TUCK, of Bath, referred to the fact that among many of the most energetic of the Tractarian party were several who were the children of Nonconformist parents, and, as an explanation of this fact, suggested it might be that young people were not instructed in the fundamental principles of the Gospel. Among the most pressing duties devolving upon Nonconformists at the present time, he considered, was that of seeking to lay hold upon their young people, and by well grounding them in some of the foundation truths, preserve them from the attacks which would be made upon them. The Rev. CHARLES CHAPMAN, M.A., of Percy Chapel, Bath, then read a paper on "The Christian Ministry, and how to maintain it."

At two o'clock the members sat down to a capital dinner, at the Tabernacle Schoolroom. In the course of the proceedings, Mr. Stent, of Warminster, in the name of the subscribers, presented Mr. Mann with 100*l.* and a silver inkstand, as a slight token of their appreciation of his faithful and gratuitous services as secretary of the Union for the past twenty-six years. The gift was so unexpected that Mr. MANN manifested deep emotion, and it was with some difficulty that he thanked his friends for this spontaneous token of their love and esteem. In the evening a public service was held, when the chapel was crowded. Addresses were delivered by the Rev. M. FAIRBROTHER, of London, and the Rev. W. H. DYER, of Bath, on the mission work at home and abroad. The report, read by Mr. MANN, showed the affairs of the Union to be in a satisfactory state. Eight missions or evangelist stations had been opened, and two more were now waiting for the appointment of agents. The oldest Nonconformist chapel in England had during the past year been restored and reopened. It was situated at Horningham, near Longleat. It was the place where the people engaged in erecting Longleat House in the fifteenth century, used to resort for worship.

#### NORFOLK CONGREGATIONAL ASSOCIATION.

The annual meetings of the Norfolk Association for the spread of the Gospel in the county were held on Monday and Tuesday, the 15th and 16th, in the Old Meeting House, Norwich, and were of an interesting and important character. The committee met at noon on Monday, and in the evening a public devotional service was held, when the Rev. G. S. BARRETT, B.A., read a paper on "Individual Christian Responsibility"; and the Rev. W. TRITTON, of Yarmouth, one on "Organised Christian Zeal." This service, which was largely attended, was introduced by the Rev. JOHN ALEXANDER, to the evident gratification of his many and attached friends. On Tuesday morning, at ten o'clock, the ministers and delegates who were appointed met, in an unusually large number, to transact the business of the association, which, in consequence of the increase of its funds and the extension of its operations, has become of more importance than formerly. At three o'clock the assembly adjourned to the adjoining schoolroom, to partake of a cold collation, generously and bountifully supplied by friends belonging to the Old Meeting; and after the usual loyal toast had been proposed and responded to by a verse of the National Anthem, the Rev. R. ROBINSON, one of the secretaries of the London Missionary Society, who had been deputed on its behalf to meet the members of the association, brought forward the present urgent claims which that society has on the increased liberality of the churches. In the evening the annual public meeting was held. The Rev. JOHN HALLETT read the report which had been submitted to the morning meeting and adopted; and which detailed facts in connection with the work of the past year of a deeply interesting character, such as must prove more stimulating and encouraging to all concerned than most reports we have been privileged to hear. After brief addresses from the Revs. R. BROWN, of Heacham, and P. COLBORNE, of the Chapel-in-the-Field, Mr. ROBINSON again spoke, and in an address of considerable length, and of a most thoughtful, beautiful, and heart-stirring nature, pleaded for increased consecration to the work of the Lord both at home and abroad, in a manner which cannot easily be forgotten, or be without the most beneficial

results. A collection was made which was in advance of last year's.

#### NORTH RIDING OF YORKSHIRE.

On Wednesday the annual meetings of the North Riding Association of Congregational Ministers and Churches were held in York. The business of the association was transacted at a meeting of ministers and delegates, which was held in the schoolroom of Lendal Chapel; and in the evening of the same day a public meeting was held in Salem Chapel, the chair being occupied by the Rev. J. Parsons. The Rev. J. POTTER, of Whitby, read a report, from which it appeared that the association took its rise at Pickering in 1823. In the beginning of this century there were only four Independent churches in the North Riding, and in 1823 they had increased to eleven, but now they numbered upwards of thirty. It was stated by the chairman that Mr. Potter had been compelled, from ill-health, to relinquish his situation of secretary to the association, which office he had held for a period of twenty-nine years. The Rev. W. JACKSON, of Whitby, moved a resolution expressive of an earnest hope that the Rev. R. BALGARNIE, of Scarbro', would be enabled to comply with the request to undertake the office of secretary of the association. The Rev. J. CHADBURN, of Middlesbrough, seconded the motion, which was carried. SAMUEL MORLEY, Esq., of London, addressed the meeting, and expressed the hope that the association was entering upon a much increased sphere of operations. The Rev. R. BALGARNIE said he felt very grateful for their expression of confidence, but he was not prepared at once to give an answer to the proposition which had been made. After an appropriate speech, and also a few observations by the Rev. J. H. WILSON, of London, secretary of the Home Missionary Society, Mr. G. LEEMAN, M.P., proposed a vote of thanks to Mr. Morley and Mr. Wilson, which was seconded by the Rev. T. MORGAN, and carried. The meeting shortly afterwards concluded. The collections amounted to upwards of 32*l.*

#### SUNDAY-SCHOOL CONFERENCE AT OLDHAM.

The twentieth annual conference of Sunday-schools in South Lancashire was held on Friday, in the Baptist Chapel, King-street, Oldham. The conference assembled at ten o'clock; Mr. J. Platt, one of the borough members, in the chair. There was a numerous attendance of delegates from towns in Lancashire, Yorkshire, and Derbyshire. Some ninety-five schools, containing about 120,000 scholars, were represented.

The CHAIRMAN, in the course of his introductory address, said that last year the conference was presided over by a gentleman with whom he (Mr. Platt) could not hope to compare. He alluded to Mr. J. Bright—(applause)—whose fame was worldwide, and his native energy and talent not to be equalled by any other man in the country.

It has been said that the results of Sunday-school work had not been commensurate with the efforts that had been put forth. In particular, Oldham was pointed out as a town in which there was the largest number of Sunday-school scholars and the smallest attendance at churches and chapels. Many persons argued from that that Sunday-schools had not produced that ultimate benefit which was expected by the founders. That was in his opinion a very shallow argument, and he would ask where would the people of England have been if it had not been for Sunday-schools? (Hear, hear.) Greater attention was being paid to the education of the people than when Sunday-schools were first established; but it could not be denied that they had been, and were to a great extent, the great means of educating the masses of the people. Lancashire and Yorkshire had been greatly benefited by those schools. Those counties were the backbone of the country, and without the Sunday-schools they would never have attained to the position which they now hold. He admired any people whom he saw engaged in a good work; and he regarded the work of Sunday-school teaching as one of the noblest in which men could be engaged. (Hear, hear.) The end of that work was to Christianise and elevate the masses of the people; and he could not sympathise with persons who withheld their sympathies from Sunday-schools. Many years ago he was a Sunday-school teacher—(Hear, hear)—and although other duties prevented him from continuing to act in that position, he felt none the less cordially that it was work deserving of the greatest sympathy. He was delighted to see that the number of female teachers was kept up, because he believed that by their aid large numbers of children were brought under the influence of religious truth. (Hear, hear.) If the teachers had not succeeded in filling churches and chapels with the product of Sunday-schools, that was no fault of the system. (Hear, hear.) The system was good and holy, and was deserving of the support of all classes of the people. He (Mr. Platt) urged the teachers to go on with their good work. It was impossible to be engaged in one which would be of greater importance to the well-being of the country. Whatever might be the future of education in the country, Sunday-schools would always be estimated as the great primary school of the masses of the people. (Applause.)

Mr. W. CULVERWELL, of London, read a paper on the subject, "What are causes which too often lead Sunday-school teachers to relinquish their work?" The author attributed the frequent instances of abandonment of their work by teachers to the following causes, amongst others: Indecision of character, producing a want of settled purpose: want of success in teaching, which dispirited those who had not the patience and courage to toil on unrewarded for years; defective school management, which interfered very much with the comfort and success of the work; the want of personal piety, and

the consciousness of deficient personal qualifications and the marriage of teachers. There were, he admitted, some excuses for the young women when they married, because of the pressure of domestic duties; but none for the young men. If a "prudent wife" was "from the Lord," it was showing small gratitude for the gift to tell the Giver that its bestowal would prevent any further service being rendered to Him. (Applause and laughter.) He (Mr. Culverwell) advocated the establishment of training classes for teachers. (Hear, hear.) There was an absolute necessity of more thorough training for the work of teaching. The more the subject was looked at, the more it would be found that next to the importance of having teachers of undoubted piety was the importance of their being thoroughly qualified to impart instruction. (Hear, hear.) He believed that they were not lacking in piety so much as they lacked teaching power.

In the course of the discussion that followed the reading of the paper, several delegates attributed the falling away of the teachers to the drinking habits of society. They gave instances of young men who were in the Sunday-school in the morning as teachers and in the music-saloon in the evenings; and of others who had been seen to purchase beer on Sundays. The assertion which was made by one delegate that intemperance was the sole cause of the loss of teachers that was felt, was challenged by others who took Mr. Culverwell's view that many causes combined to produce the effects complained of. It was denied that the accusation brought against some teachers, that they frequented music-saloons, was well founded. The general opinion seemed to be that much of the evil was to be attributed to the want of a sincere and earnest enjoyment of and desire for the work of teaching, both amongst ministers and teachers.

Mr. CULVERWELL, in his reply, again urged great care in the training and selection of teachers. With regard to the attractions of the music-saloons, he said that his teetotal friends must not go away with the belief that nobody else was doing anything to check the evil of which they spoke. When those delegates said that music-saloons drew away the teachers to a considerable extent, all he could say was that the state of Lancashire was very different to the state of London. Many other sins must be taken into account amongst the causes which drew teachers from the school in addition to intemperance; and he could by no means agree with those who said that intemperance was the principal cause and all others secondary. (Applause.)

The conference adjourned at half-past one o'clock, after cordially thanking the chairman for his services.

At the afternoon meeting, the chair was taken by Mr. J. T. HINNERT, M.P., who said he had especial pleasure in presiding, because he had for many years laboured as a superintendent of a Sunday-school.

Experience had taught him what self-denial was required, and what difficulty had to be encountered in that work. He could not help contrasting the scenes he had lately left with the scenes which he had then before him—the one all excitement and animosity, and the other all harmony, peace, and love. (Hear, hear.) He felt glad on these grounds to join the conference in their efforts to promote the religious education of the young; efforts which would be repaid to them not only in the present but for many years to come. If they only considered what a position England would be in now if Sunday-schools had not been established, they would be fortified in the conviction that it was a noble work in which they were engaged. When the system was first established, the education of the people was very much neglected. Seventy or eighty years had passed, and that which was at first but a rivulet had swelled into a noble and mighty river, which was flowing and would continue to flow in increasing strength and usefulness. (Hear, hear.) In 1818, about thirty-seven years after Mr. Raikes established the first school, a parliamentary return showed that there were in England and Wales 5,100 schools, and 452,000 children obtaining an education in them. In 1833, there were 16,828 schools and 1,548,000 scholars; and it would not be an exaggeration to say that at the present time there were not fewer than three million children attending Sunday-schools. (Applause.) That three millions of children were being so educated meant the religion of the country was being preserved. (Hear, hear.) When he heard persons express fears of infidelity, vice, and ignorance prevailing, he always fell back on the reflection that with the thousands of teachers that were labouring anxiously and earnestly every Sunday in the schools, and with three millions of children attending there, the country need not be at all afraid of its future. (Hear, hear.) He did not agree with the people who said that Sunday-schools could be dispensed with when the people became better educated. (Hear.) In America, where education was far more advanced than in England—(Hear, hear)—Sunday-schools had been found to be very requisite, and the more the people became educated, the greater became the number of Sunday-schoolers. He believed that in England Sunday-schools would always be retained; and it was obvious that as education became more extended the children attending these schools would derive continually increasing benefit from the labours of the teachers. The schools would be retained, if for no other reason, for the social advantages they possessed by bringing together different classes of the people. (Hear, hear.) He trusted that they would be long retained, as the shining light which contributed very much to place England above every other country. He would urge the teachers not to relax their efforts, but to unite more closely to combat vice and ignorance, and make their country more moral and religious than it had ever been. If they continued to fight the good fight, they would have the approval of their consciences, the knowledge that they had done their duty to their country, and that they had been engaged in the greatest work that could be undertaken for the love of their common Saviour. (Applause.)

Mr. C. SHAW, of Springhead, read a paper on some of the social aspects of Sunday-schools. The author alleged, as some of the beneficial results of the schools, that they prevented Sunday vagabondage;

that they largely prevented ignorance of spiritual truths amongst the masses of the people; that they refined the social feelings; were freer from class distinctions than churches and chapels; that they promoted a higher social morality than would otherwise exist; and "led to the formation of a better class of marriages than existed in many other places."

Various votes of thanks were adopted, after which the conference separated.

After the conference, a numerously attended tea-party was held in the Co-operative Hall, and subsequently the assembly adjourned to the Baptist Chapel, where a public meeting took place, presided over by Hugh Mason, Esq., of Ashton-under-Lyne. In the course of his address, the CHAIRMAN said:—

No Sunday-school teacher could possibly labour for that great Master who recognised every tear, every prayer, and every single act of labour without seeing, earlier or later, that success had attended his self-denying work. (Hear, hear.) Was not the service in which they were engaged an honourable one? Was it not a voluntary one? And when he spoke of the voluntary aspect of the Sunday-school system he felt that it was its greatest glory—(Hear, hear)—he felt that if ever the unholy hands of the State were to touch the Sunday-school, its greatest glory would be gone. (Loud applause.) He felt it would act as an hindrance, if it did not completely destroy a system which had its very life and soul in the voluntary labour of those who took an active part therein. He also felt that one of the great advantages of the Sunday-school system was not only that the unholy finger of the State should never touch it, but that it was free from the incubus of all endowments. (Hear, hear.) He had no sympathy whatever with those people who kept all the wealth of which they were only stewards to the very last day of their life, and then bequeathed it because they could keep it no longer. ("Hear, hear," and laughter.) He almost feared that no good results could arise from those bequests when granted in such a spirit and at such a time. Therefore he congratulated them on the absence of all endowments in connection with their school; for, from his connection with charitable institutions—such as infirmaries, hospitals, and the like—he had come to the conclusion that endowments crushed the spontaneous life and spirit of those institutions, and inculcated a spirit of reliance on bequests, thus withdrawing active effort from those whose immediate duty it should be to give the institutions their constant support. Therefore he hoped the time would never come when Sunday-schools in this country had to rely upon any other effort than the spontaneous efforts of the liberal-hearted people connected with the various churches in the country.

The Rev. JOHN CHRISTIAN, of Manchester; Mr. H. ATKINSON, of Leeds; and Mr. SNAPE, of Liverpool, having spoken, Mr. JOHN ASHWORTH, of Rochdale (author of "Strange Tales," &c.), who was received with loud applause, said he was glad he lived in these days, for he believed the present period was the most astonishing in every respect—social, commercial, and religious—that the world ever saw. He believed there were more really and truly converted men and women just now than ever there were at any other period of the world's history, and this he attributed in a great measure to the success of Sunday-schools. (Hear.) Say what they would, it was a marvellous success, and nothing in history could compare with it. He concluded by denouncing the hindrances which Government placed in the way of Sabbath-school teachers by permitting the sale of intoxicating liquors on the Sabbath, and earnestly exhorted those present to do all they could to get such traffic abolished altogether.

Mr. E. S. ROOMS, of Manchester, also urged upon Sunday-school teachers to render all the aid they could in the movement now on foot for closing public-houses on the Sunday, as well as to abolish rates on Sunday-schools. Several gentlemen afterwards addressed the meeting, including Mr. Charles Swallow, of Manchester; Mr. Thomas Wheeler and Mr. Joseph Lunn, of Oldham.

#### EASTER DAY AT ST. ALBAN'S, HOLBORN.

The Record gives the following description of the Easter Sunday services in this notorious Tractarian temple:—

Passing again through a neighbourhood deplorably marked by wretchedness, filth, and Sabbath desecration, we reached the Baldwin's-gardens entrance of the church shortly after 10 a.m. Ladies arriving at the same time were carrying in their hands offerings of flowers for the decoration of the church. On entering we found that there was just then an interval in the succession of services carried on throughout the day, the leading features being, not simple prayer, praise, and preaching, but the repeated celebration (five times) of the Lord's Supper. For this especially there were services at 6, 7, 8, 9, and 11.15 a.m. Morning Prayer was at 10.30 a.m., Litany and Catechising at 3 p.m.; and Evening Prayer at 7 p.m. The first thing to strike the eye was the richly decorated "altar," radiant with the colour of flowers, candlesticks, and embroidered "altar-cloth," a white cross occupying the background. The lecterns for the Gospel and Epistles were surrounded with the choicest flowers, and surpliced attendants were making various adjustments, one of them refreshing the beautiful plants with the aid of a garden watering-pot. During this time the congregation gradually augmented, till the church was densely crowded, the aisles being filled with men compelled to stand for two or three hours. To our eyes there was no sign of these being the dwellers of such a neighbourhood as that of Baldwin's-gardens. The manner of conducting morning service offers little scope for remark. Between morning service and the 11.15 "celebration," there was an interval, during which the bell rang, and the chancel and "altar" were the scene of future rearrangements. The sun shone down in splendour, but the two chief "altars" candles must needs be lit; the coverings on the lecterns were changed to some of another colour, and the richly-illuminated "altar" service-book was put in position. Presently the deep silence was broken by soft music, and

now a banner was seen advancing from behind the chancel pillar into the north aisle. As one man, the vast congregation rose, and sang the hymn—

The Lamb's high banquet we await,  
In snow-white robes of royal state.

During this singing the processionists, with measured step, advanced down the north aisle, and then up the middle aisle to the "altar." The processional banners were of large size, in beautifully-embroidered silk, and mounted high on gilded crosses. The first banner was in dark blue with yellow cross; the second, in white and red, contained a representation of our Lord trampling on His enemies; the third, in light blue, was, we suppose, a representation of the Virgin Mary, standing on a crescent moon, with glistening stars around her head; and the fourth was filled with mediæval devices—what, we will not even conjecture. In this procession the surpliced choristers, carrying flowers, led the way, the three priests, robed in rich gold-coloured vestments (somewhat differing from each other in form, bordering, &c.), came at the close. The "altar" reached, the "celebrant" and his two assistants took their places facing the table, and with the richly-embroidered crosses on their backs to the people. After another suspensive interval the Communion Service began, Mr. Mackenzie, as "celebrant," taking the leading part. In the singing of the Nicene Creed priests and people bent low at the portion relating to the incarnation and humiliation of our Lord, rising again at the remaining part of the Creed. In the prayer for the Church Militant there were marked pauses after certain passages, e.g., "We also bless Thy name," &c. In the ascription, "Therefore with angels and archangels," &c. at which moment two incense-bearers appeared, and knelt, swinging their censers before the "altar," but neither smoke nor scent was perceptible. In the prayer of consecration, the "celebrant" made a long pause after the words consecrating the bread, and all three priests made deep obeisance. Just then the censer sent forth a cloud of smoke overshadowing the "altar-piece," and filling the church with scent. Similar demonstrations followed the consecration of the wine. Again there was a long pause, in which we could only observe motions indicating, we suppose, that the priests were themselves communicating. At these times the organ pealed forth in soft strains, and portions from the *Hymnal Noted* were sung by the choir and the initiated of the congregation, but what these were we cannot presume to say. At length the administration to the communicants took place in the form customary among the Ritualists, the priest raising the bread to his forehead as he gave it, and the prolonged service was brought to a close. A hymn followed the benediction, during which the officiating priests drained off what remained in the cups, and, with gestures of reverence, replaced the sacred vessels on the credence table.

We should have mentioned that there was a sermon on John xx. 1, the subject being the continuity of our present life in the future life, sin and sorrow only excepted. One of the preacher's illustrations was that in heaven the Lord's "ever Virgin" Mother would attain to Him the same relationship as on earth. The sermon was prefaced by notices of numerous "celebrations" during the present week, and requests for prayer. The first request was, "For the Church of England."

On Good Friday there were characteristic services in the Ritualistic churches. Taking as a specimen the proceedings at St. Alban's, Holborn, it appears that the first service commenced at six a.m., and was devoted to penitential psalms. At eight o'clock there was a "Meditation." At a quarter past eleven "The Reproaches" were given or taken. There was another service at a quarter to two, and a concluding one in the evening. It is characteristic of those who attend Ritualistic churches, and especially so of St. Alban's, that mourning is worn on Good Friday. The cross on the "altar" was draped in black; so also was the pulpit—in short, the place and the service were rendered as funeral as possible. Another writer describes the service of the Three Hours' Agony, which lasted from two till five. After a preliminary address from the Rev. A. H. Mackenzie, the first sentence from the Cross was sung by the choir. An address was then made upon it, at the close of which a hymn on the Passion was sung. After this came a pause for private prayer. The other sentences followed in the same order. At the hour of three the bell tolled solemnly. Services somewhat similar were held at St. Mary Magdalene, Paddington; Holy Trinity, Vauxhall-bridge; St. John's, Hammersmith; St. Matthias, Stoke Newington, &c. At Norwich Father Ignatius and his monks have ceased to carry out their mediæval histrionics, but the Rev. E. A. Hildyard did his utmost at St. Lawrence's to make up for their absence. Among the hymns sung at the Ritualist churches on this day there were sentences implying adoration of the material cross, e.g.:—

Sweetest wood and sweetest iron,  
Sweetest weight that hung on thee.

THE LIBERATION SOCIETY'S ANNUAL SOIREE.—We remind our readers that the annual gathering of the metropolitan supporters of the Liberation Society will be held next Wednesday evening. It will be seen from the advertisement elsewhere that it is to take place at St. James's Hall, and that special arrangements have been made in regard to the admission to the tea, and to the public meeting, respectively. It will also be seen that the important ecclesiastical topics of the time will be handled by speakers thoroughly competent to deal with them.

A VOLUNTARY CHURCH-RATE AT PEMBROKE.—In this Welsh town the parish church has been repaired, and, at a recent vestry-meeting, it was proposed "that the Church-rates of the parish be given as security for the purpose of raising the sum of 500/- towards the repair of this church." Dr. H. P. Jones then, in a short but eloquent address, proposed, and

W. Trewent, Esq., seconded, as an amendment:—"That the Church-rates be not given as such security." They were then put to the meeting with the following result:—For amendment, 21; for preposition, 12; majority for amendment, 9. The result was received by those composing the majority with apparent satisfaction. Several gentlemen intimated their willingness to liberally subscribe towards the restoration, if the proposition was not put to the meeting.

CONGREGATIONALISM IN CHESHIRE.—On Wednesday the annual conference of the Cheshire Union of Congregational Churches was held at Knutsford. The morning was occupied with the proceedings of the conference, and in the evening a public meeting was held, at which the Rev. W. Urwick, of Hatherlow, read a paper on the statistics of Congregationalism in Cheshire. In 1861 the population of Cheshire was 505,428. Last year there were in the county the following places of worship:—Established Church, 262; Methodists, about 370; Independents, 5; Baptists, 34; and Unitarians, 19.

SALE OF LORD CHANCELLOR'S LIVINGS.—Eleven more of the Church livings in the gift of the Lord Chancellor have been sold under Lord Westbury's Act—namely, Yarmouth, Isle of Wight, worth according to the "Clergy List" 120/- a year; Melton, Lancashire, worth 135/- a year; Minehead, Somerset, worth 200/- a year; Wickham-Market, Suffolk, worth 208/- a year; Rowington, Warwickshire, worth 116/- a year; Ludlow, Shropshire, worth 160/- a year; West Stoke, Sussex, worth 230/- a year; and Chilenden, Kent, worth 130/- a year. These eight livings have been sold for 11,950/- Three other livings have been sold for 11,700/-—namely, Montgomery, worth 347/- a year; Weasenham, worth about 400/- a year; and Kegidog, worth 300/- a year.

THE TWO GHOSTS.—Sir Walter Scott used to tell with much zest a story of a man who tried to frighten his friend by encountering him at midnight on a lonely spot which was supposed to be the resort of a ghostly visitant. He took his seat on the haunted stone wrapt in a long white sheet. Presently, to his horror, the real ghost appeared, and sat down beside him, with the ominous ejaculation, "You are a ghost, and I am a ghost; let us come closer and closer together." And closer and closer the ghost pressed, till the sham ghost, overcome with terror, fainted away. This, we fear, is the fate which awaits the Ritualist imitators of the Church of Rome. That mighty ghost—"the ghost of the deceased Roman Empire"—the ghost of the dead middle ages—will press closer and closer to our poor dressed-up ghost, till the greater absorbs the lesser or deprives it, by mere juxtaposition, of any true spiritual life.—*Edinburgh Review*.

THE NEW DEBATING UNION OF NONCONFORMIST STUDENTS.—By the joint efforts of the students of New College, Regent's Park, and Hackney, arrangements have recently been made to establish a London Debating Union. Accordingly, the first meeting of the society was held on Friday evening, the 12th inst., at New College. At five o'clock tea and coffee were provided in the Common Room, and at six the company adjourned to the Library. The meeting was commenced with prayer, after which the secretary, Mr. G. A. Christie, M.A., read over the rules of the new society. The chairman, Mr. W. Parker Irving, B.Sc., after a few introductory remarks, called upon Mr. Thomas Williams, of Regent's Park College, to read a paper on the affirmative side of this question,—"Is it desirable that the Government should take in hand the management of the railways?" Mr. Jackson, of Hackney College, read a paper on the opposite side, and the meeting was then thrown open for general discussion. A very animated debate ensued, which was well sustained throughout the evening. The speakers were Messrs. Young, Moore, Hatchard, Bergin, Brierley, Joscelyne, Westley, Colman, Marsh, Tolley, Watts, and Metcalfe. A division was taken at nine o'clock, when the proposition was carried in the affirmative by a majority of seven. A vote of thanks to the chairman was then proposed by Mr. Peppercorn, seconded by Mr. Jackson; and after a brief reply from the chair, the meeting separated. The next debate will probably be held at Regent's Park College.

IS IT CONSISTENT FOR SUNDAY-SCHOOL TEACHERS TO LEARN TO DANCE?—This is a question which is at present being warmly discussed in certain quarters in South Shields. In connection with a large and fashionable church in South Shields, a flourishing Sunday-school is established, the children of which are attended to by a numerous and efficient staff of teachers. A short while ago, the majority of the teachers took it into their heads to commence a class, consisting almost entirely of themselves, to learn the art of dancing. In order to keep the class select, no one was allowed to become a member who was unconnected with the church, or for the respectability of whom some member could not vouch. The class was kept up for some time unknown to the minister, but upon its existence being communicated to him he expressed himself somewhat indignantly, and the offending flock were gathered together to hear a condemnation of the practice of Sunday-school teachers wasting their "precious moments" in such a fashion, and, in conclusion, a threat of excommunication if they continued the class. The class was then dropped for a time, but was resuscitated by a few of its more independent members shortly afterwards. The offenders were called to account again on Monday night, and warmly remonstrated with in persisting with their "inconsistent

conduct." As the class, however, terminated for the season a few days previous, the would-be dancers submitted quietly to a clerical lecture on dancing and its results, firmly adhering, however, to the right of exercising private judgment in the matter.—*Northern Daily Express.*

**A DILEMMA FOR THE BISHOPS.**—The spiritual needs of the House of Lords are of a character so peculiar and *exigent* as to be altogether beyond the comprehension of ordinary people. Their lordships, as we are reminded whenever a bishop dies, are in such a peculiar frame of mind that they deem it necessary to deprive an English diocese of episcopal superintendence for six months out of every twelve. This year, up to the present time, the diocese of Rochester has thus suffered, in order that Dr. Wigram might read prayers to the Lords, i.e. to the very small portion of their House which assembled at the ceremony. But now Bishop Wigram is dead, and as their lordships cannot meet for what is politely called "the despatch of business" without the assistance of Dr. Jacobson, the last appointed bishop, the diocese of Chester will be deprived of its chief until the beginning of August next, allowing of course for the run down into Cheshire which Dr. Jacobson will doubtless take during the Easter holidays. Is not this the *reductio ad absurdum* of the arguments put forward in favour of the erection of new bishoprics? The House of Commons makes shift with a chaplain, whose functions consist in reading the appointed prayers, and in "assisting" at all the Speaker's Parliamentary dinners. This is, no doubt, a very useful arrangement, and there is nothing to be said against it. But it brings out only the more clearly the horns of the inevitable dilemma in which the Lords find themselves. They are bound to show cause, either that it is a part of the British constitution, sanctioned by the peculiarities of the spiritual condition of the peerage, that they should keep a bishop in town to read prayers to them, or that English dioceses in general can do very well without a resident bishop for the half of every year.

**CONGREGATIONAL BOARD.**—The annual meeting of the Board was held on Tuesday last, April 16th, at the Mission House, Blomfield-street. After partaking of tea and coffee, the chair was taken at five p.m. by the Rev. Robert Berry, York-road, Lambeth. The Rev. Reuben Seddon, Victoria Congregational Church, Bethnal-green, and the Rev. Charles C. Bennett, Willesden, were admitted members of the board. The annual report was presented and unanimously adopted. The Rev. Alexander Raleigh, D.D., was elected chairman; the Rev. John Pulling was elected deputy-chairman; and the Revs. Robert Ashton and I. Vale Mummery were also unanimously re-elected as secretaries for the ensuing year. Several resolutions were passed, and a petition in favour of the bill now before Parliament, with a view to the preservation of Bunhill-fields burying-ground, was unanimously adopted. The meeting was of the most harmonious description, and the retiring chairman, the Rev. Thomas James, conducted the proceedings with remarkable vigour and efficiency. Among the ministers present were the Revs. Drs. Spence, Ferguson, Tomkins, and Leask; Professors McAll and Newth; Revs. W. Anderson, J. W. Coombs, B.A.; W. Dorling, Clement Dukes, M.A.; W. Gill, W. Grigby, W. Guest, F.G.S.; A. Hannay, G. Harper, W. F. Lyon, B.A.; R. Macbeth, A. Mackennal, B.A.; H. Madgin, W. Marshall, I. V. Mummery, J. S. Pearsall, W. Roberts, B.A.; W. M. Statham, John Stoughton, W. Tarbotton, W. Tyler, J. de Kewer Williams, and many other ministers. There seemed to be an earnest desire that the meetings should continue to be of a practical character, bearing upon the momentous religious questions of the present day. The services of the retiring officers and the kindness of the London Missionary Society in affording accommodation to the board were cordially acknowledged.

**DISGRACEFUL RIOT IN NORTHOOR-GREEN CHURCH.**—A most deplorable and disgraceful scene was enacted within the walls of this church on Good Friday. Shortly before ten o'clock, Mr. Hunt, accompanied by the woman Cottet (of late his only attendant at church), and the bellman Richards, entered the church, bearing in his hands a long wooden cross. These three persons for a few minutes were in the church alone, but soon a mob, numbering nearly fifty, headed by a man and woman and some children grotesquely attired in hangings of coloured paper, came up to the church-door, creating a great noise. On their first appearance inside, Mr. Hunt discontinued the service, and ordered them out. They retired into the porch, and the door was locked. They kicked at the door, however, very loudly, and on its being again opened, they all entered, some of them smoking at the time, and moved to and fro in the church in great confusion. Soon most of them became seated, and then some of the men, a few of whom were evidently the worse for liquor, exhibited two jars of cider, which were handed to their companions, who soon drank off their contents, not, however, before one of their number loudly asked Mr. Hunt, amid laughter, if he would have any. Mr. Hunt walked down to one or two of the more respectable persons in the church, and made to them some communication, immediately after which an egg was thrown at his back. The egg broke, and his coat was covered with the yolk. This provoked much laughter, and was the signal for other eggs being thrown. About this time a woman entered the church, carrying a long fork with a piece of bacon fixed upon it, and she asked the rev. gentleman if he would have any. Some other women then dragged from her seat the woman

Cottet, and shamefully maltreated her, nearly tearing her clothes into rags. During this confusion, Mr. Hunt ran out of the church, and was followed by a number of persons, who continued flinging at him eggs and stones, until he ran into the house close by, until recently tenanted by James Stacey, but for the last week or two tenanted by himself. Into this house he was shortly afterwards followed by the woman Cottet, who was very much ill-used. The crowd continued outside for some time hooting and yelling, of which they at length became tired, and separated. No policeman was on the spot to interfere.

### Religious Intelligence.

#### IRREGULAR RELIGIOUS AGENCIES.

##### VI.

###### EASTER SUNDAY EVENING IN EXETER HALL.

While thousands of holiday folks were returning, tired and weary, from the various places for which, in the morning, they had departed, full of life and glee, by means of the numerous Easter Sunday excursion trains which had been for several days previously advertised far and wide; while Battersea and Whitechapel public-houses were crowded with jaded pedestrians from popular parks and recreation-grounds; and while in every part of the wide metropolis the great and blissful day of rest was being converted into a time of unrest, a strange and suggestive scene was being witnessed in Exeter Hall. A series of "Special Sunday Evenings with the People" had been successfully commenced early in April, and were now drawing to a close. There were no special inducements held out to those for whose sake these services were originated. The seats were all free, the hall was well lighted and warmed, the service was of a "cheerful character," and interspersed with "joyous songs of praise." This was all. But would it prove sufficient on a great popular working-class holiday like Easter Sunday to attract sufficient of those attending no regular place of worship to fill the broad, capacious area of Exeter Hall? This was the problem which Mr. Varley found himself unwittingly assisting to solve. To many he was unknown, even by name; but there were not wanting some who could remember how, in former years, he had given himself up with wonderful zeal and ardour to the praiseworthy cause of evangelisation among the miserable inhabitants of that wild and wretched part of Kensington to which had been given the name of the "Potteries." True, the squalid hovels of the brick-makers are now rapidly disappearing, to be replaced by stately mansions of the palatial Belgravian type, but the good sown by such men as Mr. Varley has not been without its fruit. Nor was this all that he had done. In his own immediate neighbourhood there was work enough for all who chose to assist in it, and when Mr. Varley discovered this, he laboured on in his own quiet, unassuming way; and the Notting-hill Free Tabernacle was the result. No wonder that we felt somewhat curious to behold and hear the man whose labours had been attended with such marked success, the more so that we had learnt that his ordinary occupation was that of a butcher. Selling legs of mutton and joints of beef on weekdays, and preaching the Gospel on Sunday evenings to thousands of eager hearers, certainly appeared to be two most incongruous occupations, but they were not necessarily so. The pulpit has, before now, been filled by editors, tea-merchants, noblemen, cheesemongers, weavers, and others. Why not by a butcher? We can imagine the look of disgust and horror with which such an occurrence must sometimes be regarded by those who, reared in the Universities, and looking forward to the possession of snug, easy livings, where "respectability" and "social position," rather than real fitness for work, are the main things required—look with misgiving, if not with positive alarm, on any departure from the ranks of conventionalism. But if the Universities cannot supply us with enough men capable of gaining the attention of the people, it is not for their members to sneer at a man who can effect the objects in the attainment of which they themselves fail, even though that man be, like Mr. Varley, simply a butcher. But we must hasten to Exeter Hall.

The service was announced to commence at seven, yet at half-past six there were not more than a couple of hundred persons present; indeed, the heavy, continuous downpour of rain outside seemed to render it extremely problematical whether the hall would be even half filled. But Mr. Varley's

hearers seem to have some of the stern old Puritan-like stuff in them. They are not to be deterred merely by a torrent of rain from attending the services of the man who has found the way to their hearts, and who has mastered with the irresistible power of his simple, unadorned eloquence the rebellious instincts of their thoughtless souls. As the hour of seven approached, the arrivals became more and more frequent, until at last they became one unceasing stream, which spread, wave upon wave, over the whole area of the hall, surging every now and then into the galleries and on to the spacious platform. The audience differed widely, both in character and appearance, from those generally attending the Sunday-evening services in the East-end theatres and music-halls. The shop-keeper element strongly predominated; the next most numerous section being composed of the higher class of artisans and working men generally. Very many females, apparently housekeepers and domestic servants, were also to be seen, but the poorest class of the labouring community was represented only by a thin sprinkling. The Bibles were numerous, not a few being ornamented with gilt edges and silken book-markers, a circumstance perhaps insignificant in itself, yet strongly corroborative of the fact that Mr. Varley has contrived to gain the attention of a class somewhat higher in the social scale than that which usually forms the staple of a revivalist preacher's audience. Everywhere the utmost order and quiet was observed; people dropping, without noise or confusion, into the vacant seats nearest them. Copies of the different hymns used during the various services were profusely distributed over the hall—a not unnecessary precaution, seeing that hymn-books were few, although Bibles were many. On the platform about two or three hundred of Mr. Varley's immediate followers had assembled, and precisely at seven, Mr. Varley himself appeared, accompanied by a few friends, two or three of whom were evidently workmen. There was nothing of affectation either in the attire or manner of Mr. Varley. Approaching the reading-desk, which was covered with black cloth, he uttered a short and impressive prayer. The first few tones of the preacher's voice proved that he was a man who spoke from conviction, and had faith in his errand of mercy and good-will. At this time there must have been nearly three thousand, perhaps more, persons present; many of them showing, by their mud-splashed and wet attire, that they had walked a considerable distance for the purpose of being present. The prayer concluded, Mr. Varley gave out, in a clear, distinct voice, the hymn beginning,

Come, let us join our cheerful song,

which was rendered with telling effect by the immense congregation; after which he read the 50th chapter of Isaiah, followed by another from the New Testament, and a second hymn. Then came a long and somewhat impassioned prayer, in which Mr. Varley implored the Divine assistance to bless his endeavours; after which the audience sang the well-known hymn—

I heard the voice of Jesus say,  
"Come unto me and rest;  
Lay down, thou weary one, lay down  
Thy head upon my breast."  
I came to Jesus as I was,  
Weary and worn and sad,  
I found in Him a resting-place,  
And He has made me glad.

The plaintive melody of the hymn became the more touching and pathetic that the singers, impressed evidently by Mr. Varley's earnestness and sincerity, threw more feeling than was usual into the air.

The discourse which followed was based upon the parable of the Sower. The reason of the choice of this particular text was explained by Mr. Varley. He said it arose from the fact that so far as he was immediately concerned, these Exeter Hall services were soon to close. The opportunity afforded by them of sowing broadcast the seed of the kingdom rendered it to him a matter of prayerful anxiety to know the result. It was this which invested the parable of the Sower with so much of interest to him. He could not forget its prophetic teaching; that of the four different kinds of soil in which the seed was sown, only one proved fruitful and produced a harvest. What, then, if it should in like manner, be true that only one person out of every four in the large assembly before him should receive the incorruptible seed, the Word of God, which liveth and abideth for ever! "How melancholy, and yet how true," continued Mr. Varley, his voice and language warming as he proceeded, "We observed that the Sower is the Son of Man, Jesus the Saviour. The seed is the Word of God, and the soil the various conditions of the human mind hearing the Divine Word. Nor does the dignity and power of

the message decline because, the Son of Man having passed into the heavens, His servants stand in His stead, having both the Word and the Promise, 'Go ye into all the world, and preach the Gospel unto every living creature.' 'Lo! I am with you alway, even unto the end of the world.' With our hands on the Promise—'My word shall not return unto me void'—we go forth to prove its quickening energy. And here we call each of you to witness that simply and faithfully, on each succeeding Sabbath evening, we have preached the Gospel of Christ. We have shown what it is to be saved, the power of the blood of Jesus to cleanse from all sin, and His royal right as a Prince and Saviour to give repentance and remission of sins. What results have followed the sowing of the seed, let the mind of Christ tell in the subject now before us. 'Some fell by the wayside,' the cross tracks of the field, hardened by many feet moving to and fro—a striking picture of the casual superficial hearer, who receives, as but for the hour, the seed it lays upon the hard surface; and the mere exit from the house of God, the appeal of a worldly companion, the idle chat of liking or otherwise the preacher, the glass, or a hundred little happenings, the seed is gone. The fowls of the air, Satan, the devil—for Christ leaves us in no doubt as to the character of him whose busy plying catch it away—glad to handle the truth, if but it may escape the man. Have a care, ye who trifle, The seed is gone! Other fell on stony ground, where thin coating of earth received the seed; soon it sprang up, but the early promise was followed by hasty decay, through loss of rooting. What a picture this! How many there are who apparently receive the seed. In the midst of a large experience, I mourn over those who thus with sudden joy receive the Word; not that it need be unsound, but, alas! the hard heart has never been broken, or the deeper soil ploughed up, and by-and-bye they are offended. Affliction and persecution wither up the fair promise; Christ comes to such and says, 'If any man will come after me, let him deny himself and take up his cross and follow me.' This at once brings the light of truth, and searches out unhallowed gains; seeks the reform of the man by turning out the strong man armed; upsets false principles, stays trickery, discovers dishonest figures, and demands nines to be turned into sixes, ledgers to be reformed, tricks of trade stayed for ever; and writes in clear type upon the memory, 'As ye would that men should do to you, do ye even so to them.' Men cannot stand this spoliation of unhallowed gain, this scattering of base fortunes gathered. How many there are who must leave their lofty habitations and their yearly thousands, when the great reformer, Jesus, comes! He bears no subterfuge. Though it be as plucking out a right eye, or cutting off a right hand, down must come the power of ill. The unmistakeable voice is heard, 'Ye cannot serve God and Mammon.' He is a hard man, 'and they are offended.' Or it is a persecution; and what a trifle in this respect is often enough! Some one says of a fellow workman, 'Ha, ha! he is set up as a Methodist; goes to prayer, he's taken up for a saint, ha, ha!' The laugh, the jeer, and moral cowards have their intended effect. By-and-bye the hasty convert is offended—his newly-fledged zeal disappears, and he is heard among professing believers no more. 'Some fell among thorns, and the thorns sprang up and choked it.' Here, again, behold a type of many who receive the word. These join our churches, pass current for Christians, are in good standing among their brethren, but there is a discouraging development. The cares of this world, the deceitfulness of riches, and lusts of other things, all exercise a fatal power. Poverty, plays, riches, drown in destruction; care corrodes the growth of the seed. The subtle influences surround life everywhere, and are only to be guarded against, even as the farmer, with the thistle-spud in his hand, daily walks over his fields and roots out his enemy. Even thus, incessant watching, praying, and labour alone can keep us free. Live not, therefore, in the experience of the past. What is your life to-day, brother? Is it healthy and vigorous? See to it, for there are subtle influences around that choke, literally strangle, every good resolution, every Christian aspiration. 'Some fell on good ground, bringing forth some thirty, sixty, a hundred fold.' The Word says this fruitage takes place in an honest and good heart: that is, a new heart, not the old one desperately wicked. There is no patching or mending here. The heart is a new one.—

A heart in every thought renewed,  
And filled with love divine,  
Perfect and right and pure and good,  
A copy, Lord, of Thine.

A soil that has been broken up, whose depths have been stirred by the mighty operations of the Holy

Ghost, where deep sorrow over sin tells of the sacrifice of a broken spirit, well pleasing to God. A rooting into this fertile soil by the living Word, ensures a germination striking deep downwards and springing upward, bearing even a hundred fold. Let me pluck an ear of this corn, almost ripe, as seen in the experience of aged Christians present. Full and blessed faith, that corn; love, this; joy, this; peace, this; nay, had I time, I could assign a place, a name, for each corn in the well-stored ear. But it is enough; ready, ripe, and waiting the gathering in the garner, it blooms with immortality and eternal life."

There was nothing extravagant or far-fetched in all this. The language was simple, the metaphors simpler still. They have been uttered over and over again in the pulpit without attracting unusual attention, yet, issuing from the lips of Mr. Varley, they sink, like flame-tipped darts, into the souls of his hearers, and gain an amount of consideration otherwise seldom accorded them. Unlike most revivalist preachers, Mr. Varley does not appear to have much resort to anecdotal illustrations. He contents himself with a simple and earnest commentary on his text, and a clear and forcible application of the same. He indulges in no tricks of oratory, adopts no fantastical mannerisms, indulges in no eccentricities; yet, plain and unpretentious as was Mr. Varley's address, more than three thousand had braved the numerous discomforts of a wet and inclement evening, had resisted the many holiday inducements held out in every direction, that they might hear the words which had the power to so strangely move their hearts. That they were impressed with what they heard, was evident in the marked emphasis with which they sang the concluding hymn:—

For ever with the Lord,  
Amen, so let it be;  
Life from the dead is in that word:  
Tis immortality.

By half-past eight the service was concluded, and the vast congregation began dispersing as methodically and noiselessly as it had arrived. As we passed into the cold, wet streets, and marked the brilliantly-lighted windows of the cigar-divan opposite the hall, or heard the forced laugh, the sickening jest, of the miserable women who with painted features and flaunting attire nightly haunt the Strand, we felt more than ever impressed with the importance of Mr. Varley's labours, and could not help mentally wishing him God speed in his great and glorious mission.

P.

#### HALIFAX—PARK CONGREGATIONAL CHURCH.

The memorial stone of the Park Congregational Church, Hopwood-lane, Halifax, was laid on Friday by Sir Francis Crossley, M.P. This new place of worship has been originated by the co-operation of all the Congregational churches of the town. The cost, inclusive of the site, will be about 8,500*l.*, and the building is to accommodate 932 persons. Among the contributors to the fund, which already reaches 6,000*l.*, are Sir Francis Crossley, 1,000*l.*; Mr. John Crossley, 750*l.*; Mr. Joseph Crossley, 500*l.*; Mr. Edward Crossley, 500*l.*; Messrs. J. and N. Whitley, 500*l.*; Messrs. Wayman and Scarborough, 250*l.*; and Mr. L. J. Crossley, 200*l.* With a view partially to supply the immediate wants of the neighbourhood, and to form the nucleus of a future congregation, the committee decided on the erection of a temporary building, which was opened on 13th January last, as a Sunday-school. The building has also been used for Divine worship each Sabbath morning and evening, the first service being conducted by the Revs. B. Dale, M.A., and J. C. Gray, and subsequent services by various ministers in the district, students from the colleges, and a few lay brethren. On Good Friday a procession was formed at the temporary preaching-room, and included the Mayor, Sir F. Crossley, Bart., M.P., Mr. Nathan Whitley, the treasurer to the building fund, the members of the committee, Mr. Baines, M.P., the architects, gentlemen of the town, &c. The Rev. B. Dale gave out the hymn, "From all that dwell below the skies," after which prayer was offered by the Rev. James Pridie. The Rev. R. Bruce then delivered an exposition of the principles of Congregational Nonconformity. In the course of his remarks he said:—

Their chief object was not the spread of Congregationalism or of any other ism, but in a church there must be an organisation for government, and they considered Congregational Independency the best for the purpose. They were not ashamed of the principles they held: they courted inquiry. No lengthy exposition nor elaborate argument was needed to make the principles plain. The latest development of them was 300 years past, and their earliest in the days of the apostles. (Hear, hear.) In Halifax Independency had been established at least 100 years, and he hoped that the addition to the family they were met to celebrate that day would be as strong and prosperous as the older members. (Hear, hear, and cheers.) In a town where had been such preachers as Knight, Cocking, Pridie, and Mellor, there was not the least need that he should dwell upon the principles by which the Independent churches were governed. Having compared Independency with other forms of church government, he said, while not joining with the Establishment, they were not hostile to her. They honoured much of her literature, the good men within her pale, and the voluntary efforts which she was

putting forth, the stimulus having been given, he conceived, by the Dissenters. While admiring much in the Establishment, Dissenters endeavoured to steer clear of the Sylva of Rationalism and the Charybdis of Ritualism which were endangering her. (Hear, hear.) Combining with the Baptists, the Congregationalists were the most influential section out of the Establishment. With respect to the Baptists, he observed that he did not see why there should be such a gulf between them and the Independents. There was nothing between them but water, but the water could be bridged over or dried up. (Cheers.) Still if that were not done he did not see why they should not be one Israel, each occupying a side of Jordan. (Cheer.)

Mr. EDWARD CROSSLEY gave a cursory account of the rise of the new interest, the probable cost of the erection, &c. Mr. JOHN SCARBOROUGH, the secretary of the building committee, deposited beneath the memorial-stone an hermetically sealed bottle, containing certain coins, newspapers, committee's report, description of the new building, &c. Over the cavity was placed a brass plate, with the line, "Memorial-stone, laid April 19, 1867." Mr. N. WHITLEY offered a few suitable observations, and in the name of the building committee presented to Sir F. Crossley a silver trowel and a walnut mallet with which to lay the stone.

Sir FRANCIS CROSSLEY, Bart., M.P., then laid the stone in due form in the name of the Father, Son, and Holy Ghost.

He said he had the honour about twelve years ago of laying the memorial-stone of the last Congregational church erected in this town, and it was not without considerable hesitation that he accepted the invitation to perform the like duty on the present occasion, knowing that there were many gentlemen in the town much more likely than himself to discharge the duty. It was now more than 100 years since the first congregation of Independents was formed in Halifax. In 1772 it removed from a small meeting-house in Jail-lane to the then fine large building, Square Chapel, which did honour to the small congregation. (Hear, hear.) The history of Independency in Halifax was too familiar to need his further dwelling upon it. It was very encouraging to think that the foundation-stone which they were laying did not proceed from any misunderstanding among the Congregational churches in the town; on the contrary, the three congregations, the ministers, and the deacons, saw that the population in that part of Halifax was fast growing, and that something ought to be done to meet the spiritual wants. It was from this agreeable feeling that the movement originated. (Hear, hear.) There was one thing in the Established Church which Independents, he thought, might with advantage copy. That was, that as soon as a school was formed and a preaching place opened, a clergyman was appointed to the new interest, and he, together with a few earnest Christian men, laboured and formed a church. If the Independents of Halifax would imitate the example it would be a wise course. He might be told that in this instance there were no pew-rents. He had no fear of the money forthcoming to pay a minister. He should be glad to unite in paying the minister's salary—(Hear, hear)—and if others were not disposed to join he was prepared to do the whole. (Cheers.) At the same time he reminded them that equal burdens broke no backs. He also found that when numbers joined in the attainment of an object more interest was taken in it. (Hear, hear.)

Sir Francis concluded by expressing a hope that as soon as that church was opened, and a little relief afforded, efforts should be commenced to build a fifth Congregational church in Halifax.—The Rev. E. MELLOR also addressed the assembly. He pleasingly referred to his former connection with Halifax, and said four or five years before he left the town he urged the erection of a new chapel in that part of the town.—The Rev. J. C. GRAY having given out a hymn, benediction was offered by the Rev. D. JONES, of Booth.—At the conclusion of the ceremony a tea-meeting took place in the large schoolroom at Square Congregational Church. About 500 sat down. Subsequently Sir F. Crossley, M.P., occupied the chair. Among the speakers were the Mayor of Halifax (Mr. Thomas Shaw), Mr. Baines, M.P., Mr. Wright Mellor, Huddersfield, &c.

**CLAREMONT CHAPEL SUNDAY-SCHOOLS.**—The services in connection with the anniversary of the Claremont Chapel Sunday-schools were begun on Sunday, April 14, when sermons were preached by the Rev. Wm. Guest, F.G.S., and the Rev. J. D. Brocklehurst, of Wandsworth. On Monday a public meeting was held in the large schoolroom at Claremont Chapel, under the presidency of Charles Reed, Esq., F.S.A., when addresses were delivered by the Rev. Robert Maguire, incumbent of Clerkenwell, and other gentlemen. The report stated that there were 1,323 children in the schools, who were taught by 122 ladies and gentlemen, being a considerable increase both of children and teachers during the year, and in consequence of the large increase in the attendance at Claremont schools, it became necessary to remove several of the senior classes into the Chapel-house recently taken. The collections amounted to £71 15*s.*

**POULTRY CHAPEL.**—The annual congregational tea-meeting in connection with this place of worship was held in the schoolrooms, Milton-street, on Tuesday evening, 16th inst. The Rev. Dr. Spence presided, and his opening address gave some statistics regarding the work and varied agencies of the church, stating that upwards of 1,600*l.* had been raised during the past year, for purposes of evangelisation and practical benevolence at home and abroad, exclusive of the support of the ministry. Mr. Birdseye, the evangelist of the church, whose labours God has greatly blessed, gave a brief account of his work in the district of Milton-street. Mr. James Johnston, the secretary of the educational committee, reported regarding the schools connected with the church, and stated that notwithstanding the growing depopulation of the city, especially the demolition of the

dwellings of the poor to make way for "Metropolitan improvements," three Sunday-schools and two day-schools have been vigorously maintained, with upwards of 900 children under instruction, and a body of more than eighty teachers. Mr. Eusebius Smith, the senior deacon, and Mr. E. Harrison and other friends, also addressed the meeting, which was closed with a vote of thanks to the ladies who had presided at the tea-tables, and the friends who had beautifully adorned the room with flowers, flags, and mottoes for the occasion.

REV. G. H. SPURGEON'S LAST SUNDAY IN THE AGRICULTURAL HALL.—Sunday being the fifth and last Sunday of Mr. Spurgeon in his popular place of resort, a larger audience than usual assembled to take part in the concluding service. Nearly an hour before the time crowds had gathered before the two principal entrances to the building, and in the multitude of cabs, carriages, and omnibuses continually arriving, there was some resemblance to the excitement created by his preaching in the Surrey Music Hall. Although the admission was by ticket up to within ten minutes of the hour of commencing service, the vast hall was more than three quarters filled nearly an hour before the time, and when at last the doors were thrown open to the crowd waiting outside, every remaining seat was quickly occupied and every inch of standing ground secured. It is estimated that as many as 20,000 persons were present. A larger audience perhaps never occupied the hall at any of the meetings of the Reform League. Before preaching Mr. Spurgeon announced that next Sunday the Tabernacle at Newington would be ready for his own congregation, and he expressed a wish to correspond with any who were interested in the establishment of new churches of the Baptist denomination. He confessed he saw no way of meeting the spiritual destitution of London unless every denomination bestirred itself to its utmost in organising churches in neighbourhoods where they were urgently needed. Mr. Spurgeon chose for his text the famous exclamation of Balaam, as stated in the 10th verse of the 23rd chapter of the Book of Numbers, "Let me die the death of the righteous, and let my last end be like his!" A collection was made at the close of the service towards the funds of the Pastors' College.

THE GREENWICH COSTERMONGERS.—On Thursday evening about 150 costermongers and their wives, of Greenwich, accepted the invitation of the Rev. B. Davies and friends to take tea in the Temperance Hall, Roan-street. After tea a meeting was held, and the proceedings were throughout of a most orderly description. One man, however, who was not a costermonger, interrupted one of the speakers, and was threatened with summary treatment by the costers. He was soon quieted, and at the close of the meeting expressed his regret for his obstreperous conduct. Interesting addresses were delivered by the chairman (Mr. Davies), Mr. W. J. Orsman, who had been announced on the cards as the "Bishop of the Costermongers," a designation which intensely amused the audience; Mr. Edward Leach, who spoke of the good King of converted costermongers, and other friends, including a navy who is a street preacher, and a converted thief who confessed that he had been in every gaol in London. The attention of the audience was well kept up, and the numerous hits—especially those which had reference to the acuteness and sharp trade practices of the costermonger class—were vigorously cheered.—*Freeman.*

BRADFORD—WESTGATE BAPTIST CHAPEL.—This place of worship has undergone a thorough cleaning, and has also been repaired and re-decorated, at a cost of 350*l.* On Sunday week three sermons were preached by the pastor, the Rev. J. Bloomfield, and collections made towards defraying the expenses, which amounted to the munificent sum of 280*l.*, the balance being cleared by the contributions of several gentlemen connected with the church and congregation.

SYDNEY.—A large and beautiful church, capable of accommodating nearly 2,000 persons (we learn from the *Sydney Mail* of the 9th of February) intended for the congregation in that city under the ministry of the Rev. John Graham, formerly of London, has recently been opened. The services in celebration of the event have been conducted by the Rev. J. Graham, the pastor, the Rev. A. M. Henderson, principal of the Melbourne Congregational College, and the Rev. W. Slatyer, of Redfern. The amount collected after the services was 613*l.*

EGBWORTH, NEAR BLACKBURN.—On Good Friday at this place, a new Independent chapel was opened. The dedicatory prayer was offered by the Rev. J. B. Lister, of Blackburn, and the introductory sermon was preached by the Rev. J. G. Rogers, B.A., of London. The building is Gothic, designed to accommodate 600. It has a front gallery, but is capable of receiving a side gallery if it should be needed. The whole cost has been 2,000*l.*, of which sum about 600*l.* remains to be collected. The building is surmounted by a spire. Most of the people forming the congregation are poor, but energetic. Handsome collections were made on the day of opening. The Rev. George Dunn is the minister.

THE REV. URIAH THOMAS, OF BRISTOL.—A few months since we announced the indisposition of Mr. Thomas, which temporarily removed him from pastoral duties, and are now glad to state that he has been able to resume them. He preached on Sunday at Redland Park Church. "With the most hearty good wishes," says the *Western Morning News*, "we welcome Mr. Thomas's return to the neighbourhood which owes so much to him, and express our sincere hope that the known magnitude of his engagements will not be allowed to interfere with his return to that health and strength whose partial loss called him for a time from the great work he

has loved so much to perform, and the sphere which he has so gracefully and honourably adorned."

UNION CHAPEL, SHIRLEY, SOUTHAMPTON.—On Good Friday, April 19, services were held in connection with the reopening of this chapel, which has been closed for enlargement and repairs. In the afternoon, at three o'clock, the service was commenced with reading the Scriptures and prayer, by Rev. C. Bailhache, of London, after which an excellent sermon was preached by the Rev. H. H. Carlisle, LL.B., of Southampton, from John iii. 2. Tea was afterwards served in the schoolroom, at which a large number sat down, after which the chair was taken by James Blatch, Esq., of Heathfield, and addresses were delivered by the Revs. C. Bailhache, of London, H. H. Carlisle, LL.B., C. Williams, J. Collins, S. B. Brown, of Romsey, and L. S. Roberts, of Canton, China. A special welcome was given to Mr. Roberts, who had arrived at Southampton on the previous day, after thirty-two years' service as a missionary in China, and who was now compelled by advancing age to return to his home in the United States of America. In the course of the evening it was stated by the pastor, the Rev. William Heaton, that the cost of the enlargement had amounted to 400*l.*, but that from 50*l.* to 60*l.* of this sum remained to be provided. It was resolved to make a special appeal to the friends of the pastor and the cause, to meet this liability. The alterations were the subject of earnest commendation by all the speakers. On Sunday, April 21, the opening services were continued, when sermons were preached, in the morning by the Rev. John Hill, M.A., and in the evening by the Rev. R. Caven, B.A.

BOLTON—MAWDSLEY-STREET INDEPENDENT CHAPEL.—On Tuesday evening, the 9th inst., a very interesting meeting took place in connection with the anniversary of the above place of worship. After tea the meeting of the congregation was held, at which the Rev. Robert Best, the respected pastor of the church, presided (it being his fifteenth anniversary as pastor). There was a numerous attendance. The great object of the meeting was to bring forward a plan for the erection of a new chapel. The Rev. Robert Best, in opening the proceedings, took a review of the past, and spoke of the low state of the church and congregation when he first came amongst them, and the harmony and prosperity which had been since their lot. The congregation had recently erected a branch school at an expense of 1,000*l.*, and opened a preaching-station in a destitute part of the town, sustaining an evangelist in that locality in conjunction with the County Union. He stated that the proposal to increase the chapel accommodation had been liberally and unanimously responded to, and that amounts had been promised to the extent of about 2,000*l.* It is contemplated that the chapel shall be erected at a cost of about 4,000*l.* Resolutions were then most cordially adopted, endorsing this proposal, appointing a building committee, &c., and were supported by the following members of the congregation:—Mr. Wm. Horrocks, Mr. Councillor Wilkinson, E. Woollard, Esq., Mr. John Knowles, Mr. Alderman Brown, Mr. Whalley, Adam Ferguson, Esq., Mr. Wm. Brown, Mr. J. Phillips, and Mr. W. Walsh.

GOLCAR.—On Friday afternoon the memorial stone of a Baptist chapel, at Golcar, near Huddersfield, was laid in the presence of a numerous assembly, by William Shaw, Esq., of Dale House, Longwood. The chapel, which is being erected on a plot of land near the old chapel, will accommodate 1,000 persons in addition to 300 scholars. The cost is estimated at 4,000*l.*, and towards this sum of 2,350*l.* has been subscribed. The proceedings commenced with the singing of a hymn, after which the Rev. H. W. Holmes, of Pool Moor, engaged in prayer. Mr. Edwin Sykes, of Linthwaite, then explained the contents of a bottle to be placed beneath the stone. Mr. H. Fisher, of Marsden, then presented to Mr. W. Shaw a mallet and an elegant silver trowel, suitably inscribed, for the purpose of laying the stone. Mr. Shaw duly performed the ceremony, and then laid upon the stone a bank-note for 100*l.* He afterwards gave an address, and, after alluding to the connection of his late father and Mr. Robert Smith with the chapel, proceeded at length to explain some of the distinctive points of the Baptist denomination, and also the position they occupied as Protestant Dissenters. He also remarked on the manner in which the Church of England was supported by the State. The Rev. H. Dowson, theological tutor, Chamber Hall, near Bury, also gave an address in reference to the constitution of a church. The Rev. H. W. Holmes pronounced the benediction, and the proceedings closed. In the evening there was a tea-party, followed by a meeting, in the old chapel, at which the Rev. J. Barker, Lockwood; Rev. J. Hanson, Huddersfield; Rev. J. Parker, Salendine Nook, and other gentlemen, took part in the proceedings.

ROTHERHAM.—The new Congregational church in this place was opened on Wednesday last in the presence of a crowded congregation. The preliminary part of the services was conducted by the Revs. J. W. Richardson (the pastor), — Davis, J. Harrison, and R. MacBrair. The sermon was preached by the Rev. A. Raleigh, D.D., who delivered an exceedingly able and eloquent discourse from 1 Chron. iv., 9th and 10th verses. The congregation, which included a number of influential visitors from a distance, then adjourned to the large hall of the Mechanics' Institution, where they partook of luncheon. Mr. F. Waterhouse, secretary to the building committee, then gave a few statistics referring to the cost of the building and the state of the subscription list. He said the entire cost of the building, including the land, would be 4,145*l.* Subscriptions to the amount of 1,305*l.* had been paid away on account of contracts, the cash in hand being 148*l.* The collection at the

opening service amounted to 55*l.*, and there had been received in small contributions, by means of subscription cards issued to members of the congregation, the sum of 120*l.* The amount of the subscriptions promised, but uncollected, was 450*l.*, bringing the total to 2,078*l.*, and leaving the sum of 2,067*l.* still to be provided. The Rev. Dr. Raleigh preached another sermon in the evening to a crowded congregation. The new building is in the Gothic style of architecture, and will comfortably seat 800 persons, or, when galleries are completed, fully a thousand. The foundation stone of the new building was laid on May 3rd in last year, by Mr. George Haywood, of Moorgate, Rotherham. With the exception of a few minor details and the erection of a proposed tower, the church is now completed, and is, next to the old parish church, the finest architectural ornament in the town.

DUNDEE.—On Wednesday, the 16th, a social meeting of members of Castle-street Congregational Chapel was held for the purpose of expressing the affection and esteem they cherish towards the Rev. George Thompson, who has been their pastor for upwards of two years, but who has now resigned that office. The saloon was crowded in every part. The chair was occupied by John Robertson, Esq., who was supported by the Rev. Messrs. Spence, Cook, Lang, Masson, Gilfillan, A. O. Laird, W. Wilson, and Pyper, and Rev. Dr. M'Gavin, Dundee, and Rev. Mr. Baily, Broughty Ferry. After some remarks from the chairman, Mr. J. M'Lachlan made the presentation of a purse and watch. The latter contained the following inscription:—"Presented to the Rev. George Thompson, along with a purse containing 135 sovereigns, on his resignation of his pastorate of the Castle-street Congregational Church, Dundee, by a large circle of friends, in token of their esteem for him as a Christian gentleman and minister of the Gospel.—Dundee, 16th April, 1867." Mr. Thompson having appropriately acknowledged the gift, the Revs. Messrs. Spence, Lang, A. O. Laird, and Patrick Watson, Esq., delivered short and suitable addresses; and each one, in concluding, bore testimony to the excellence and ability of Mr. Thompson as a minister of the Gospel, and were unanimous in expressing regret at having to part with him, as well as the sincere and ardent prayer that the blessing of God would attend him wherever he went, and that a new sphere of labour would be opened up to him where his labours would be blessed in gathering up the lost, and in building up and edifying those who were the people of God. Subsequently Mr. S. Thompson was prevented with a chaste and elegant epigone.

### Postscript.

Wednesday, April 24, 1867.

### THE LUXEMBURG QUESTION.

It is stated that the three Great Powers—England, Russia, and Austria—have decided that now the old Germanic Confederation no longer exists, Prussia's right to garrison the Luxemburg fortress has passed away. It is added that the Powers assume the right of the King of Holland to cede the Duchy if he thinks fit. The *North German Gazette*, indeed, intimates that the Great Powers have not decided upon the question put to them. They were asked by Prussia to give their opinion on the claims of France to Luxemburg, and not as to the garrisoning of the fortresses. Prussia's right to that arises from earlier treaties, and therefore could not be in question. Moreover, the same journal says that Prussia is not willing to renounce her right of garrisoning Luxemburg.

The South German press urge that if the war is to take place, the sooner it breaks out the better for Germany. No shadow of doubt is expressed as to the power of Germany, not merely to hold her own, but to teach France a severe lesson.

The semi-official *Etendard* of Paris says that England, Austria, and Russia have agreed to make another simultaneous and identical communication to the Court of Berlin.

The reports of war preparations in France are no longer denied. On the contrary, prominence is given to accounts of experiments with a new light field piece which is being manufactured for the French army. According to these accounts the cannon produces awfully destructive effects. Its range is said to be from 1,800 to 2,000 yards.

### MARK-LANE—THIS DAY.

Very little English wheat was received fresh up to-day, and most of the samples were in middling condition. For all kinds the demand ruled inactive, at prices about equal to Monday. Foreign wheat—the show of which was by no means extensive—moved off slowly, but at full quotations. Floating cargoes of grain commanded extreme rates. There was a moderate inquiry for barley, at previous rates. The demand for malt was in a sluggish state, at the late decline. The supply was tolerably good. Oats were inactive, and 6d. per qr. lower. The supply of foreign was extensive. Beans and peas were dull, but not cheaper. Flour sold at Monday's prices. Seeds and cakes were a slow sale.

### ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	180	—	1,510	—	250
Irish	—	—	—	860	—
Foreign	5,350	3,230	—	19,850	100

Maize 340

## TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

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Each additional Line.	Sixpence.

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With a view to give a full report of the Council Meeting and *Soirée* of the Liberation Society on Wednesday, May 1st, the next number of the NONCONFORMIST will be published on Thursday instead of Wednesday.

## The Nonconformist.

WEDNESDAY, APRIL 24, 1867.

## SUMMARY.

THERE is not an iota of news to encourage the hope that a great continental war will be avoided. Every day the feeling of antagonism between the populations of France and Germany seems to become more bitter, and is industriously inflamed by the press of either country. We regret to observe that M. Girardin, of whom better things might have been expected, is foremost among the journalists of Paris in fomenting the war spirit. If the efforts of the mediating Powers in the interests of peace have not yet ceased, they are not likely to yield any substantial result. The statement of the semi-official *North German Gazette* that "Prussia is not willing to renounce her right of garrisoning Luxembourg, and that all rumours to the contrary are without foundation," seems to close the door to any pacific arrangement; and the only question is whether hostilities will break out before the close of another month, or be deferred till both sides are better prepared, and the Paris Exhibition is closed. The French people probably have not such keen "susceptibilities" relative to the national honour as to desire to vindicate it by a terrible war, in which they cannot expect to gain either signal successes or an increase of territory. But the decision does not rest with them, but with a ruler who is governed by his dynastic interests. We are told that the military officers in France are rabid for war, and according to the *Daily News* correspondent, "the French Generals who expect command, speak with the utmost contempt of the Prussian army, and say that although it showed itself at Sadowa capable of a rush, it would never stand a campaign of six weeks." Such boastings are, to say the least, very premature.

Although our Foreign Minister has no doubt done his utmost to bring about a pacific settlement of this unhappy quarrel, we can fully trust to his discretion to keep this country clear from any entanglement on either side. In our little Spanish difficulty, Lord Stanley's wisdom and forbearance have produced the best results. The Court of Madrid has been enabled to meet the demands of our Government without compromising Spanish pride. The Prize Court of Cadiz having decided that the seizure of the Queen Victoria was illegal, that judgment has been confirmed by the superior tribunal, and the Government of Spain has promptly resolved to restore the ship and cargo, and punish the aggressors. It is further stated that Lord Stanley has withdrawn the demand for compensation to the crew of the *Tornado*. No one can read Mr. Godfrey Lushington's careful analysis of the Blue-book evidence in the *Pall Mall Gazette* without accepting the conclusion that, though the procedure of the Spanish authorities in this case was arbitrary and informal, the *Tornado* was to all intents and purposes a Peruvian cruiser, which had been sent forth from an English port to make war against Spain. With a great conflict impending in central Europe, it is peculiarly satisfactory to know that this country will have no serious diplomatic difficulties on its hands.

The North German Parliament has completed its work, and the Federal Governments have accepted the constitution as adopted by that Assembly with all the amendments. The result is that the central legislature will possess a power of controlling the Executive similar to that exercised by the Prussian Parliament, and that the military budget will be annually discussed. The Session was brought to a close last Wednesday by a speech from the King of Prussia, who was saluted as "the Protector of the North-German Bund," in which he proclaimed that the time had arrived when the German Fatherland was able to uphold its peace, its rights, and its dignity by its own unaided strength, and that the national voice in the Parliament had "met with a powerful echo from all parts of Germany."

King William made no allusion whatever in his speech to the Luxembourg question, but emphatically declared that all the Governments and peoples of Germany were unanimous that the regained power of the nation had, above all, to uphold its significance by rendering secure the blessings of peace. It remains yet to be seen whether all the South German Governments will make common cause with Prussia should war with France ensue.

Mr. Disraeli must already repent his eagerness for an early and lengthened Easter recess. He has shown a masterly skill in the management of Parliament, but has, happily, no control over the expression of out-door opinion. The great demonstration at Birmingham against the Tory Reform Bill on Monday was succeeded yesterday by a monster gathering for the West Riding, at Woodhouse Moor, at which 200,000 persons are estimated to have been present. No attempt is made by the Conservative press, as in the case of Birmingham, to represent this display as a failure either in numbers or enthusiasm. The evening meeting at the Leeds Corn Exchange was addressed by Mr. Baines, M.P., Mr. Forster, M.P., and Mr. Stansfeld, M.P., and every allusion to the confidence felt in Mr. Gladstone's leadership was received with loud cheers. The member for Halifax interpreted the right hon. gentleman's letter, not as an abdication of his position, but as an attempt to ascertain what should be the concerted action of the Liberal party, and what improvements should be made in the Government Bill. Mr. Stansfeld strongly urged that they should strenuously oppose the two years' residence provision, and support Mr. Hibbert's amendment for placing compound householders under the 10/- limit on the same footing as those above it. On the former of these questions, Mr. Stansfeld anticipates that Mr. Gladstone will divide the House, and he expressed his conviction that the Liberal party would degrade itself and pronounce its own doom if it allowed the illusory measure of the Government to pass without attempting to mould it in the manner suggested by some of the amendments now on the table of the House.

Some of the members of the "tea-room faction," and other professed Liberals who voted with the Government in the late division, are giving explanations to their constituents. The conduct of Mr. Whalley has been emphatically condemned by the electors of Peterborough; Mr. Hastings Russell expresses the hope that he will not be again separated from his party; Mr. Dillwyn, Sir H. Rawlinson, and Mr. Bass explain the past without indicating their course for the future. There is no doubt that the out-door expression of opinion, coupled with the effect of Mr. Gladstone's letter, will go far to prevent further Liberal defection; though we fear the dread of a dissolution will continue to operate in preventing many members from acting up to their professions whenever any of the obnoxious provisions of the Government Bill are brought to a decisive vote. There have, however, already been numerously-attended meetings in half a dozen boroughs to denounce Mr. Disraeli's measure, and express confidence in Mr. Gladstone; and, before the House of Commons reassembles, it is probable that nearly every large town will have declared itself. After Easter, the Chancellor of the Exchequer will not find it all plain sailing, and we predict that he will concede just so much as will be necessary to save the Bill and the Government.

## THE LEADER OF THE LIBERALS.

MR. GLADSTONE's letter to Mr. R. W. Crawford, in reply to a short note from that hon. member, requesting information as to the course he proposed to take with regard to the remaining amendments to the Reform Bill standing in his name, will be read with consternation, though we are not quite satisfied that it will have the desired effect upon that section of the Liberal party which has hitherto declined to follow his lead in reference to the Government measure. There may be more in it than meets the eye—but, taking it in connection with those facts alone which have come under the notice of the public, it will, no doubt, provoke much virtuous criticism. If it be, as his enemies will gladly interpret it, the result of a sudden impulse of mortification, of despondency, or of pique, it is, unquestionably, to be lamented as a proof of weakness. But we do not read it in that sense. We look upon it as intended to express Mr. Gladstone's deliberate judgment of what consistency, honour and patriotism require at his hands under the extraordinarily anomalous circumstances in which he has been placed, and we think he may adduce very cogent reasons in support of his decision.

What is that decision? It is that as the

leader of the Liberal party he declines henceforth assuming the initiative in amending the Reform Bill of the Government, which he regards as hopelessly bad, and as equally incapable of being converted into a safe, and, at the same time, an acceptable measure for the representation of the people in Parliament. His views, perhaps, are more rigid and inflexible than the facts will warrant—but these views he conscientiously holds. The division of Saturday has, in his judgment, thrown an insurmountable barrier across the only path along which he could see his way to a victory worth fighting for. He desired that whatever could be safely given, should be given openly, and that whoever shared the gift, should share it equally. He objected to a show of giving more than Parliament honestly intended to be realised, while by a series of restrictive provisions it would give less than was reasonably expected. The Government Bill is the production of the enemies of Reform. Its hands are the hands of Esau, while its voice is the voice of Jacob. Its design is to mislead, and it is answering its design. The men who hate Reform rally in support of it. The Conservative Liberals of the Grosvenor and Elcho stamp help to put it beyond danger, and a few advanced Radicals vote for it in the hope of seeing it shorn of its counteractive limitations. It is a specious device which the most opposite parties think may be turned to account, and which each supports with a view to opposite results. If carried as it is, it will disappoint the working classes. If amended as certain Radicals desire, it will outrun the wishes of the middle-classes. Mr. Gladstone, finding himself unable to deprive the Bill of its delusive character without making it what he regards as a dangerous measure, declines the task of dealing with it as though it could be shaped into a means of practically settling the question. As chief of the Liberal party, he will not belie his convictions that it is now beyond his power to neutralise what he considers the inherent vices of a Bill framed, not to satisfy, but to cheat, expectation.

The practical upshot of Mr. Gladstone's move is to let the country see clearly what, so long as he continued his efforts to improve the Government Bill, could not be made clearly apparent—that the settlement intended by the majority who voted in its favour on Saturday night is one which, with trivial exceptions, represents the wishes of all those sections of the present House of Commons who desire to minimise the extension of the franchise. "We will have this Bill," was the voice of that division. "Very well," replies Mr. Gladstone, "have it if you will; but it shall be your Bill, passed on your sole responsibility, offered to the country as the simple product of the traditional opponents of Reform, without one mark upon it that will even seem to give it the sanction of the Liberal party." This is not what Mr. Disraeli meant—nor what the House of Commons meant. Both the leader and those who have followed him meant that a delusive measure should go forth to the country as representing the wisdom of Parliament, not the un wisdom of a party. With the great bulk of the Liberal party standing aloof, and the great body of the working people recommencing agitation, it will, of course, be useless to pretend that the measure, if carried, will be accepted as a settlement. On behalf of all who are in earnest, in the House and out of it, Mr. Gladstone has given notice to the insincere and reluctant reformers, "We bide our time. We wash our hands of all complicity in deceiving the people, and in palming off upon them a cunning arrangement as though we had a hand in making it. The article shall not go into the market with the trade-mark of the Liberal firm. It shall be correctly labelled. The mixture of chicory and coffee shall be handed over the counter as chicory and coffee, that there may be no mistake. We will have no intrigues—no artifices to cover dishonest pretensions. The bill shall be a Tory Bill, or rather, being such, shall be known to be such." No move could be better calculated to unmask Mr. Disraeli. As the organ of the House, he had the game in his own hands—as the organ of the anti-Reform majority of the House, he wins nothing, for he has no antagonist. In fact, there can be no pretence that a game is going forward.

Out of doors, and more especially among those of our fellow-countrymen who are pressing to be admitted within the pale of the Constitution, Mr. Gladstone's name, and that of Mr. Bright, are regarded as a sufficient pledge that the question of Parliamentary Reform shall not be victimised by any treacherous compromise. What will that Bill be worth as a means of getting rid of agitation, and of settling an inconvenient controversy, of which Mr. Bright says that, in order to make it a good Bill in committee, it would be necessary to reject all ex-

cept its preamble, and the provisions of which Mr. Gladstone will not even try to improve? Here are the two men who are held by the classes specially interested in the question to have given substantial bail for an honest settlement, the one denouncing the Ministerial measure as having no soundness in it from the crown of the head to the sole of the foot, and the other throwing up in despair any further attempt to make it what it professes to be, namely—a Bill "to amend the representation of the people in the House of Commons." Why, how will Mr. Disraeli be able to deal with that simple fact, or to destroy its impressions? And, as far as he is concerned, he has the bitter consciousness that he personally dared this retribution. In the last debate, he took pride in declaring that he would accept no suggestions at Mr. Gladstone's hands. Well, Mr. Gladstone will offer him none. Will that suit him? Will that commend his handiwork? We are curious to see how he will now deal with the matter. Mr. Gladstone refuses to put his name to the "accommodation bill." What will it pass for? What will it bring in the shape of solid satisfaction to the Conservative party? Above all, how will it answer the ends of those advanced Liberals who hoped to alter its declared value? We were inclined at first to characterise Mr. Gladstone's move as a masterly one. Doubtless, it is so—but it is only masterly in the sense in which simple sincerity is masterly when it has to deal with shufflers. It leaves them to their own crooked work, and thereby disarms them of mischief. By cutting rogues the upright man exposes them.

#### MR. BRIGHT AT BIRMINGHAM.

MR. BRIGHT's speech at Birmingham on Easter Monday, and the manner in which it was received by the crowded and enthusiastic audience he then addressed, will serve to give the supporters of Mr. Disraeli an idea of the futility of attempting to lay the spirit of Reform by any incantation whence Toryism can please itself by uttering. The Bill, if passed, may perhaps prolong the term of the Conservative Administration through another autumnal recess, but it is quite clear that it will not remove out of the way the question which all parties have agreed ought to be finally disposed of during the present Session. It will not purchase peace for the easy-going portion of the community. It will not heal the division of British society into antagonistic classes. It will not win the gratitude, because it cannot win the faith, of the now unenfranchised. It will not excite a general sense among the people that in the main, and after fair deliberation, Parliament may be trusted to do justice to those who, being unrepresented, are unable to command it for themselves. The Bill provides merely a starting point for a new agitation, and the probability seems to be that the suffrage which it suggests, but which it suggests only to withhold, will hardly suffice next year to satisfy the demands of the working classes.

The hon. member for Birmingham never had a clearer case against the present Parliament than that which he submitted to his multitudinous and sympathising audience on Monday night. "The Bill," he said, "has gone into Committee, and the very first vote in the Committee has confirmed the very worst feature of the Bill, and the Liberal party has, by the treachery of some of its members, abdicated its functions, made it impossible for it to control the future fortunes of the Bill, and has handed it over just as it is, and, in all probability, just as it will be, to the friends of the Bill who are not the friends of Reform. I am sure you will wonder how it can be that such a thing could happen among the Liberal party. I will tell you. This House of Commons, I will undertake to say, is by far the most corrupt that has been elected and assembled since the Reform Bill. I am not able to say what it has cost to seat these 650 members in that House, but if I said it had cost them and their friends a million of money I should be a long way under the mark. I believe it has cost more to seat those 650 men there than it has cost to seat all the members of all the other representative and legislative assemblies in the world that are now in existence in different countries of the globe. And, without a man's intending to be corrupt, this state of things makes him inevitably corrupt."

As a companion picture to the above, we take leave to quote a passage from the *Pall Mall Gazette* of last evening. Defending Mr. Gladstone, who has never been a favourite of that able but somewhat Sadducean journal, against the charge of breaking up a great party majority, the *Pall Mall* says that his letter to Mr. Crawford is "simply an open declaration of the fact that, on the particular question of Reform, and in every Parliamentary sense, there is no

Liberal party at present"—and afterwards proceeds—"To say that he has destroyed a great party goes upon the assumption that in 1865 he took the leadership of a really compact and united Parliamentary body. But the assumption is a false one. He found himself at the head of several parcels of men—some Whiggish, some Radical, some who could fairly be distinguished from both as Liberals, some of a loose Conservative temper or no temper, and a pack of others without any opinions or principles whatever, who found in the designation Liberal the most attractive name and the more popular 'cause,' in the ranks of Liberalism a better chance of advancement, and under the title of 'supporters of Lord Palmerston' a disguise for ignorance and a warrant for that happy indifference which in their case meant knowing nothing quite as much as caring nothing."

Here, then, is the true reason of the utter incapacity of the present House of Commons for dealing honestly with the Reform question. The Minister who is audacious enough to hold *in terrorem* over the House a proximate dissolution, wields in support of any purpose on which he insists a million-pound power which among some six hundred and fifty persons is a very formidable one—and a House elected as the present one was, without reference to any political programme, can never furnish a Liberal majority in favour of any honest project for amending the representation of the people.

Mr. Bright, who contends that under the present Bill not more than 100,000 actual voters will be added to the borough registers, illustrates the inequality of the provisions of the Bill by contrasting the different effects it will have in Sheffield and in Birmingham. In the former town no man pays his rate through his landlord, and the borough will obtain 28,000 new voters. In Birmingham, which has been for forty years under a local Act, the landlord usually pays the rate, and the Bill will practically shut out 36,000 men of precisely the same class as it will enfranchise in Sheffield. "Suppose this Bill passes. You will have to get up an agitation in Birmingham if you are not content to sit down just as you are—to repeal your local rating Acts, and every man of you will have to go to-morrow and try to make a new bargain with his landlord. There must be 36,000 discussions and agreements or attempts to bargain, and then I know not what correspondence with the overseers, and an amount of trouble and labour by which you are not expected to get in, and by which it is confidently believed by Lord Derby you will be effectually kept out." This is but a specimen of how the measure will operate, and was probably intended by its authors to operate in a large number of boroughs. Where it enfranchises it will let in the most needy and ignorant of the population. Where it does not, it will exclude the best of the working men. But it is no part of our present object to rediscuss the measure. We have taken Mr. Bright at Birmingham as our topic for comment, merely to point out the indescribable folly of persisting in passing a Bill which will content nobody as it stands, which will not stay agitation even for an hour, and which is certain to be superseded in another year or two by a much wider measure than any one contemplated before the Ministerial Bill was introduced.

#### LUXEMBURG.

It is now about a year since the quarrel between Prussia and Austria, so soon to be fought out on many a bloody battle-field, took the form of repeated disclaimers of hostile intentions and excessive armaments. This is now the passing phase of the difference which has sprung up between France and Prussia. The semi-official journals of Paris and Berlin alike are redolent of protests, disclaimers, and professions of good intentions, while the Continental Bourses are being convulsed as by an earthquake, and the ordinary operations of business are, to a great extent, paralysed. Is this all the result of groundless panic? Are the great and little capitalists of Europe scared with the mere shadow of a possibility, or do they with practised prescience see in the drift of events a great war looming in the distance? If we look only at the ground of quarrel between France and Germany, it is hardly possible to believe that it is not capable of adjustment. But if the relations of these two Powers since the peace of Prague last autumn be surveyed, there is too much reason for the general alarm. Slight as may be the pretext, war seems to be all but inevitable.

The Grand Duchy of Luxemburg, which is the occasion of this momentous quarrel, is a small slip of territory adjoining the Prussian

possession of Treves and Sarrelouis, equal in size to the county of Kent, and containing a population of some 200,000 persons, mostly speaking the German language. By the settlement in 1831, part of the Duchy was incorporated with the new Kingdom of Belgium and the remainder ceded to the King of Holland to be held by him as a member of the Germanic Confederation. In 1839, a treaty of mutual defence was concluded between Prussia and Holland which gave to the former Power the right of garrisoning the fortress of Luxemburg, a position of great strength within a few miles of the French frontier. But the events of last year dissolved the German Bund, and Luxemburg was severed from the Fatherland, and has not become, nor is asked to become, a member of the new German Confederation. It is not denied that the King of Holland had the right, with the consent of the population, to sell the Grand Duchy to the French Government, but the negotiations for that purpose were broken off because Prussia still asserted her treaty claims to garrison the fortress, and refused to part with them. About three weeks ago Count Bismarck declared in the German Parliament that the Federal Government would be guided by national opinion in the matter—that opinion being hostile to any concession—and in the French Chambers a week later, the King of Holland having meanwhile broken off the negotiations, M. Rouher, without withdrawing the pretensions of France, stated that the Government were "prepared to examine, in concert with the other Cabinets of Europe, the clauses of the treaty of 1839." This is the last official information that has been furnished on the subject.

Invited thus by both France and Prussia, the neutral Powers—by which, it seems, we are to understand, Russia and England—have become referees between the disputants. It is said that they have expressed an opinion in favour of the legality of the contract between Holland and France, and have made a simultaneous communication of some kind to the Cabinet of Berlin. There is no doubt that the mediating Powers are sincerely anxious to bring about an arrangement in the interests of peace. It would seem to be easy enough to neutralise the Grand Duchy, and raze the fortress of Luxemburg, making the province independent, or incorporating it with Belgium, to which kingdom it should have been assigned in 1831. By this scheme France would no longer be menaced by a German fortress on her immediate frontier, and Prussia would only surrender a doubtful right. It is suspected that Count Bismarck would not be unwilling to accept this solution of the difficulty, were not the German people so unanimously averse to any concession to Napoleon III, and did not the Prussian Minister fear that the withdrawal of the Luxemburg garrison would peril the success of the North German Confederation.

In that single question—the continued occupation of a single fortress—is apparently bound up the issues of peace or war. It is understood that the Emperor Napoleon does not care to possess Luxemburg, but he is resolved that Prussia shall not have it. It cannot be said that the possession of either the province or the fortress is necessary to the security of that great North-German Confederation, which is now being consolidated, and possesses a defensive force quite adequate to hold its own against foreign aggression. Such considerations, we fear, will not have much weight. Indeed it may be questioned whether the mediation of the neutral Powers is destined to have any other result than to afford France and Prussia more time for warlike preparation. There is no doubt that both sides are arming, and looking to an eventual struggle. The other Powers might present a safe and reasonable compromise, but they cannot allay that growing jealousy and distrust which will sooner or later find vent in a struggle on the field. Germany, confident in its combined resources, is disposed to assume a defiant attitude, which is especially galling to French susceptibilities; and the only hope that the Confederation will give way rests, not so much on the advice of the neutral Cabinets which are studying to bring about a pacific arrangement, as in the shrinking of some of its members, such as Bavaria, whose soil would become the battlefield of the belligerent Powers.

#### SIDE LIGHTS.

As there is often a great difference between the front and the side view of an object, so there are frequently very marked contrasts in the effects produced by the position of the light which illuminates it. If the light shine full upon what is looked at, all the broad general features are shown, but the finer

details are lost, and a surface wholeness is obtained, while the perspective range and vivid distinctness are wanting. This is very observable in woodland scenery. When the sun shines upon the foreground of a grove, the trunks and foliage of the first line of trees are brightened only, the rear ranks being hidden in dim shades; but when at a later hour the gleams of sunshine glance laterally through the wood, the leafage catches the glow in all the more open spots, and lights and shadows are picturesquely varied, while the extent of the grove and the grouping of the trees are brought out beneath by the level beams that penetrate the gloom and give to each trunk the distinctness of a cathedral column. It is so, too, with buildings. A broad unrelieved fulness, which wears off from the very correctness of the architectural lines, when thus seen, belongs to a structure in the glare of a front light. But if lit up from the side, windows and doors, bas-reliefs and niches, buttresses and towers, as the case may be, stand out against their shadows with a refreshing assertion of their personal identity, not being lost in the general body of the building, but having their separate offices, while the irregularity arising from the broken light is grateful after the uniformity and unvarying brightness of the front.

It is of the effects of side lights, however, in a figurative sense, that we purpose to write. How very much of our understanding of persons and things depends upon accidental circumstances, upon little, comparatively unimportant indications which become suggestive of what lies beyond; upon explanations which come from the most unexpected quarters, and having apparently no connection with that which they illustrate. Our knowledge of character is thus largely aided by the undesigned betrayals of tones, and looks, and hasty words. Where there is an intention to deceive, all the conspicuous parts of a man's action and conversation will be carefully studied, and hence it is not in these most observed but masked features that we shall find the real nature appearing. But in such cases the force of habit will lead to unguarded displays of the true character in turns of expression and movements which have become almost mechanical from long usage. And even when no dissimulation is practised the most reliable estimate of character is to be formed from observations of the ordinary everyday life of a person rather than from his more prominent actions which involve the consciousness of special effort. At home rather than abroad, with their intimate associates rather than with occasional companions, in the minor interests of life rather than in its greater requirements, do men afford the fullest and most faithful unfolding of their temperament and spirit. The general nature and type of character, which the life as a whole has formed, rather than its exceptional developments, which must be all more or less abnormal, are to be seen in unstudied words and ways.

The explanation of events, whether of a public or private nature, is often greatly assisted by subordinate incidents, accidental discoveries, and slight surroundings. The causation which is involved in every occurrence frequently consists of circumstances and influences in themselves insignificant and diverse in character, but which yet issue in important results, having, like chemical compounds, aspects altogether different from those of the original elements. Hence on the face of any event there are seldom to be seen its true significance, relations, and causes. We must obtain a view of its whole body, see it under a side light, such as often flashes out from some contemporary circumstances, before we can accurately perceive all that it comprehends. It is in looking at anything laterally that we generally obtain a view of its connections, and thus it is in reference to the complex actions of life. Those links which make them parts of a series are seldom visible except when we see them lit up from those sides where they have relations either by way of cause or effect.

How much of the comprehension of thought depends upon indirect sources of illustration—the unexpected commentary of circumstance, conversation, or reading! Often an author's sentence is obscure, and his meaning doubtful, till on further acquaintance with his writings we grow familiar with the style, general sentiment, and mode of reasoning, and hence are enabled to arrive at some canons of interpretation. Our own half-shaped ideas—"guesses at truth"—are again frequently enabled to attain fulness and wholeness from the suggestions of others in whose minds we find the same thought singularly seething at the same time. Has not the meaning of something "hard to understand" flashed upon us, not as the result of our much plodding and wearying, perplexing endeavours, but as the revelation of some slight incident or object that has suggested the much-desired explanation? The imaginative activity of

the mind in constructing analogies and building up theories on a few observed phenomena, and its ready and keen pursuit of a conclusion with but slight clues and few tracks, render the glimpses afforded by such mental side lights as we have referred to of the greatest value to the inquirer.

The positions which we occupy in reference to most things are such as to give us but very limited and often very incorrect views of them. The prejudices of education, of natural inclination, and of party spirit, constitute so many look-outs from which we survey the great social, political, and religious questions of the day. And from such separate and often far-apart posts of observation, it is not surprising to find that the views obtained are widely different, if not distorted out of all natural proportions, while at the same time obscure. There is much need then for us to have our impressions corrected. And such correction, so far as dimness of vision is concerned, is often afforded by a bright gleam issuing through clouds which we did not expect to break, and to which we, therefore, did not look for illumination, rendering vividly clear what was before indistinct and misconceived. The removing and placing of ourselves as far as possible in the position of others serves perhaps most effectively to correct our notions in other respects.

The widely related aspects of every inquiry, and its ramifications through what seem at first sight altogether remote regions, again render it highly desirable to obtain a view from every point which in any degree commands the object, and to see it under all possible lights. But after our most earnest endeavours, our most extensive researches, our most frequent and dispassionate observations, there will remain much unseen and unknown, to probably falsify our present conclusions when we shall be raised to the heights of the Immortals, and shall see with eternal vision. For the element of human ignorance must be taken into account as another reason for gratefully accepting every side light. Dimly groping as we are through the dark ways of this lower world we must be thankful for illuminating flashes from the chance lamps of others, who, ignorant of us and of our pursuits, and, therefore, without any intention to aid us, yet light up the vaguely looming forms in front, as they too pass on seeking the issues of life's mysteries.

### Correspondence.

#### "SUNDAY EVENINGS FOR THE PEOPLE."

##### I.

To the Editor of the *Nonconformist*.

DEAR SIR,—I should be glad to occupy some portion of your space to call public attention to the movement which is going on in London under the above designation. There could hardly be, as I propose hereafter to show, a more fitting time for that purpose. St. Martin's Hall is becoming almost as notorious in relation to theological controversy as Exeter Hall. Each of them symbolises an important phase of religious opinion.

Exeter Hall, according to the popular conception, is a type of narrow and orthodox Protestantism, and has come to represent, in the eyes of the outside world, the dogmas of Evangelical Christians—their earnestness and zeal in the promotion of organised missions—their rigid interpretation of the Judaical notion of the Sabbath. Exeter Hall—I speak of it apart from the great voluntary Christian agencies of which it is the focus—has great faith in the external props of Christianity—in well-defined creeds, in legislative action on behalf of religion, in active warfare against Romanism, in the strict observance of the Sunday according to Puritan ideas, in the necessity of cutting off all facilities for recreation on the Lord's Day from those who hold views of its sanctity different from its own.

St. Martin's Hall is a reaction from the Exeter Hall "putting down" theory. It is the head-quarters of the Sunday League, an organisation which aims to open national collections and places of recreation on Sunday, and of an active combination for promoting "free thought" and freedom of action in relation to religion. Out of these have sprung the "Sunday Evenings for the People" which have lately become familiar to the public. The origin and general drift of this movement may be indicated from papers which its promoters have published. It may be premised that these "services" commenced in 1865, and consisted of lectures on secular, mostly scientific, subjects by persons of distinguished position, such as Professor Huxley, Professor Carpenter, and Dr. Hodgson, and were exceedingly well attended. In consequence, however, of threats of legal proceedings by Mr. Robert Baxter, the chairman of the Lord's-day Observance Society, they were brought abruptly to a close, though no attempt was made to test their legality. It was resolved to revive them under a somewhat modified form this last winter. As the result of a meeting of persons interested in the movement, a "religious association" was formed, "having for its object"—I quote the official statement—"the establishment of a free unsectarian Church in which the teachings of

science should be recognised as important to the moral, social, and religious culture of man." This association was duly registered, under the "Dissenters' Toleration Act" (18 & 19 Vict. cap. 49) and under its auspices, a new series of "The Sunday Evenings for the People," was commenced in an altered form, and avowedly as popular religious services. Once more the over-zealous Mr. Baxter interposed, and indicted the proprietor of St. Martin's Hall under an old act of Parliament for "keeping a disorderly house." The magistrate before whom the case was brought objected to such an offensive mode of procedure, and suggested that the legal question involved should be brought before a higher court. The prosecutor, however, offered to compromise if the services were at once suspended, but threatened to sue for full penalties if that course was not taken; and further declared his intention of opposing the renewal of the licence to the building before the Middlesex magistrates. Mr. Baxter Langley, the originator and president of the association, and his friends, found it necessary once more to bring their services to an end, but they induced Lord Amberley to bring in a bill for repealing so much of the Act of George III. as prevents such assemblies as those held at St. Martin's Hall, which has been read a first time. His lordship does not propose to interfere with the Act so far as relates to the closing of places of amusement on Sunday. What he does propose to do may be best explained in his own words in introducing the measure:—

The practical effect of the act was that any one might say from the pulpit what he pleased, and that an equal privilege was not enjoyed by those who spoke from platforms. His bill first proposed to repeal so much of the Act of George III. as related to the delivery of lectures or the holding of public debates or discussions where money was paid at the door and tickets of admission were sold. Under its provisions lectures and discussions would be permitted. There would exist on the Sunday evening the same guarantee for the maintenance of order and decorum that there did on any other night in the week. There were places in London where public discussions, not of an edifying character, were held on the Sunday evening because they could not be reached by this act. Therefore, the act was powerless for good, and powerful only for evil. A clause had been introduced in the bill imposing a penalty on the sale of refreshments where lectures or debates took place, so that there was nothing which could lead to the opening of a place merely for entertainment or amusement.

The principal objection taken to Lord Amberley's bill in the House of Commons was that it would legalise payment of money at the doors on Sunday; but it was pointed out that the practice already prevails in many churches and chapels, though not in the direct form his lordship's measure sanctions. The question raised by Lord Amberley has a twofold aspect. No genuine friend of religious freedom can object to the removal of legal obstacles—if such really exist—to the delivery of lectures and the holding of discussions on Sunday. A fair field and no favour, is the principle by which we should be guided in theological controversy. But the question of a direct money payment in connection with such meetings is by no means so clear, and requires careful consideration, quite apart from Mr. Langley's association. I suppose it is not contrary to the law to sell tickets on the week-day for admission to any building used for public worship on Sundays—say, for instance, the Agricultural Hall, when Mr. Spurgeon is preaching. Nor is it illegal, I imagine, to employ paid singers in a church or chapel, or to receive voluntary contributions in aid of such expenses, as at the Foundling services. But the claim of the St. Martin's Hall people, whether it be equitable or not, is an important innovation on established custom. It would legalise payment of money at the doors in any places used "upon the evening of the Lord's-day for the purpose of public debate upon any subject whatsoever, or of the delivery of lectures." If, then, this bill be passed, will it not open the door to what will practically be Sunday-evening concerts, in which the "lecture" will play quite a subsidiary part? In their so-called "services," Messrs. Baxter Langley and Co. have greatly relied on their performances of "sacred music" by professional singers, dressed in evening costume, to attract the public, and the power by law to exact payment at the doors would enable them to make this part of their evening's entertainment so enticing as to pave the way for Sunday-evening concerts throughout the country. We should have these musical lounges springing up in all our large towns, with something in the shape of a lecture on some subject—no matter what—which would keep the amusement within legal bounds. I do not say whether or not such entertainments should be permitted. But I think it may fairly be said that what may be subordinate in the case of St. Martin's Hall, though still intended to draw an audience, might, under Lord Amberley's bill, become the main feature of such "services." And, it may be reasonably asked, whether the legal permission to exact money payments on Sunday is necessarily involved in that demand for freedom of discussion which is so strenuously put forward by Lord Amberley's clients? Do they want permission to lecture on and discuss scientific subjects, or permission to set on foot entertainments without which their intellectual bill of fare would not take with the public? Will they be satisfied with the same rights as are enjoyed by religious organisations? or do they claim privileges which no Christian denomination has any desire to possess?

So much for the legal aspect and general tendency of Lord Amberley's bill, which if read a second time, will no

doubt, be submitted to the ordeal of a select committee. In a subsequent letter I propose to look at the "Sunday-evening services from another point of view. They contain, according to the high-sounding pretensions of their promoters, the germ of "the Church of the Future," which is intended "to permit the widest variations of belief, whilst it welcomes the co-operation and communion of all, upon the basis of religious philanthropy." It is important, therefore, to know what is the essence of this new faith, which has undoubtedly obtained the sympathies of a considerable number of people, especially among the artisans of London, and to discuss the most likely means by which the Christian church can cope with it apart from legislative action.

I am, &c.,  
A BROAD DISSENTER.

London, April 22, 1867.

THE CURRENCY QUESTION.

To the Editor of the *Nonconformist*.

SIR,—You will much oblige the Council of the National Reform League (established in 1849) by inserting the subjoined address to the middle classes of Britain. It is, we believe, the only *pronunciamiento* of the kind which has emanated, since the last monetary crisis, from an organised body of working men.

Yours truly,

P. FOX.

London, April 20, 1867.

ADDRESS OF THE NATIONAL REFORM LEAGUE TO THE MIDDLE CLASSES OF BRITAIN ON THE CURRENCY QUESTION.

The middle classes have spoken on the currency question through their Chambers of Commerce, but the sound they have uttered (with the single remarkable exception of the Birmingham Chamber of Commerce) is an uncertain one.

The working classes have not yet given organised expression to their views, but a portion of them speak now through us of the National Reform League (established 1849), and the sound we utter is no uncertain one.

The middle classes, speaking through their Chambers of Commerce, have (with the aforesaid single exception) simply demanded an *inquiry* into the operation of the Bank Charter Act of 1844. They have propounded no definite theories of their own. Their spokesmen, in their class meetings, and in the House of Commons, have not been ashamed to proclaim to the world their state of mental indecision and dubiety.

The Government, considering that within the last twenty years there have been no less than three prolonged, and, so far as the mere taking of evidence was concerned, fair, full, and impartial inquiries; considering further that, on the occasion of the last inquiry, nineteen members of the Select Committee of the House of Commons reported (in the teeth of the greater part of the evidence) in favour of continuing the Bank Charter on the terms of 1844; considering that those nineteen members included Messrs. Disraeli, Hamilton, and Vance, and Sir F. Baring on one side, and Mr. Gladstone, Sir James Graham, Sir C. Wood, and Mr. Wilson on the other; considering further that the chiefs of both parties have reiterated their opinion since the last crisis that the present currency system of Britain is very nearly perfection, and ought to be, if it is not, "the envy of surrounding nations," &c.; considering, therefore, that all the world may know in advance what the report of another Parliamentary Committee would amount to;—considering all these things, the late and present Governments have at least a *prima facie* ground for declaring that there is no great urgency for another inquiry. Pointing to the six bulky volumes which contain the reports, committee proceedings, and evidence of the three inquiries already taken, they turn round upon the Chambers of Commerce and ask, with an air of triumph, "What more do you want? Are not six volumes enough to satisfy the cravings of a very voracious intellect? Have you men of business time to digest any more? Yea, more, have you read those six volumes through, or even any one of them? Where is the sense of asking for more, when you have got infinitely more than you can tackle?"

Such is, or may be, the answer of the late and present Governments to the appeals of the Chambers of Commerce, and we are from disputing the cogency of the argument as addressed to a class of men who, with all this heap of evidence before them, have not been able to make up their minds upon it. Several members of the National Reform League have gone through the whole or greater portion of those six volumes, and we have all attained to decided opinions on the subject. Thus we conceive that we occupy an intellectual vantage-ground in relation to the honourable members of the Chambers of Commerce (save one) as great as is their advantage over us in the social scale.

From the vantage-ground thus held by us working men, we beg to make some suggestions to the members of the Chambers of Commerce throughout the country. We would recommend to the members of the petitioning Chambers of Commerce not to wait for another inquiry, but to buckle to the study of the said six volumes, and in particular to pay attention to the evidence of Sir Archibald Alison, of Glasgow, historian and writer on the currency, and of Ichabod Charles Wright, of Nottingham, banker, given before the Select Committee of Inquiry appointed by the House of Lords in 1848 (Parliamentary Papers, 1847-8, vol. viii. part 3; Reprint of same, 1857, vol. ii.) Also to give heed to the draft resolutions of Messrs. Spooner and E. S. Cayley respectively laid before the Secret Committee of the House of Commons in 1848 (Parliamentary Papers, 1847-8, vol. iii., part 1); also to the evidence in the same volume of Thomas Clutton Salt, of Birmingham, manufacturer; of Philip Henry Muntz, of Birmingham, merchant; and of John Taylor, of London, writer on the currency and book publisher; also to the draft report of Mr. Joseph Hume in reference to Scottish banking and currency to be found in the same volume and part. Also to the evidence of Nathaniel Alexander, of London, of the firm of Alexander and Co., India merchants; of John Twells, of London, banker (Barclay, Bevan, Tritton, Twells, and Co.); and of Edward Capps, of

London, builder, given in the minutes of evidence taken by the Commons' Select Committee on the Bank Acts in 1857 (Parliamentary Papers, 1857, vol. x. part 1). Also to the evidence given before the Select Committee of the House of Commons in 1858, by George Holgate Forster, of London, merchant, and a director of the London Joint-Stock Bank; by Robert Slater, of London, merchant, of the firm of Morrison, Dillon, and Co.; of Sampson S. Lloyd, of Birmingham, banker; and of Philip Henry Muntz, aforesaid. Last, not least, let the draft reports proposed by Messrs. Spooner and Cayley respectively be read, as also the resolutions proposed by the Earl of Gifford (Vide Parliamentary Papers, 1857-8, vol. 5.)

We believe that the conclusions that impartial and intelligent minds will draw from this study, are expressed in the following extract from one of Mr. Spooner's draft reports:—"That the only or best remedy for the evils in question will be found in having a domestic circulation, not liable to be influenced by the state of the foreign exchanges. This would be effected by the creation of a national paper money, to be issued in the gradual repayment of the debt due from the Government to the Bank of England, in the payment of the dividends and Government annual expenses. The issue of the national paper to be limited to the amount required for those purposes. Such paper money should be of convenient amounts, for general circulation and for the payment of taxes, and should be a legal tender in all payments. That there should also be for the purpose of foreign trade a Mint Bank, to be supplied at the public expense, where bullion should be received, and for which notes payable in bullion should be issued."

Such a national paper money, not convertible into gold at a fixed price, has received the approval of the Birmingham Chamber of Commerce and the body of London gentlemen who act with Messrs. Samuel Morley and Rigby Wason on this question. And we believe that if the Chambers of Commerce would once undertake a patient study of the currency question, the majority of them would learn to adopt the same conclusion as to that to which their Birmingham brethren have long since come.

As the late and present Governments do not look with favourable eyes upon any further addition to the number of Blue Books already accumulated on this subject, would it not be worth the while of those of the middle classes who have attained to definite opinions thereon to disseminate and thereby to utilise the store of information now lying *perdu* in the said Blue Books? A handbook containing a digest of the evidence specified above, and also the draft reports and resolutions aforesaid, is a public desideratum, and would be caught at by the public, not only of Britain, but even of the United States, which are in the throes of doubt on the currency question.

The Birmingham Chamber of Commerce could not employ itself more usefully than in helping to enlighten the American mind on the folly of returning to a bullion basis. The United States are now, and have been since 1861, carrying into practice the currency theories which have been so long identified in this country with "the Birmingham school."

If the "Inconvertibles" can hold their ground against the bullionists in America, the reaction which the American system of currency will exercise upon public opinion in this country will be most beneficial, and will mighty serve to abridge the reign of bullionism in this country.

Such are the suggestions we working men have to offer to the middle class, whether currency reformers or not. To the tried currency reformers of that and every other class we hereby pledge our good-will and desire for co-operation. The contest against bullionism is not a phase of the struggle between labour and capital; it is rather the struggle of labour and of all forms of capital (save one) against that particular description of capital which is possessed by the *moneyed man*. It is the struggle of the merchant, the manufacturer, the farmer, and the working classes, against a moneyed oligarchy. The middle-class friends of symbolic money have always acknowledged and felt for the evils which a metallic system inflicts upon the working classes; and not less do we working men on our side sympathise with the middle-classes in the losses periodically sustained by them—(1.) by the sudden fall in the prices of those commodities and stocks in which their capital has been invested, and (2.) by the simultaneous and corresponding rise in the discount rate of that money which ought to be their servant, but which pernicious laws have made their master.

Lastly, inasmuch as the 17. and 21. notes formerly in use in England, and still in use in Scotland and Ireland, have ever been eye-sores to the bullionists, because they drive out gold coin and tend to wean the popular mind from a bullionist superstition, we declare our decided opposition to the repeated attacks made upon the small notes of the three kingdoms—attacks which have proved but too successful in England, but which have hitherto been parried by the people of Scotland and Ireland.

There are some adherents to the principle of convertibility sufficiently reasonable and moderate to see the economy effected by a small-note circulation as compared with a costly metallic one. Even to these, as well as to the general mercantile and trading classes of Scotland and Ireland, we tender the hand of fellowship for the purpose of conserving the small-note circulation of Scotland and Ireland, and also of re-introducing the same into South Britain.

ALFRED A. WALTON,  
President of the National Reform League,  
(Established 1849).

JAMES MURRAY, Hon. Sec.  
Eclectic Hall, Denmark-street, Soho, April, 1867.

THE GOVERNMENT OF JAMAICA.

To the Editor of the *Nonconformist*.

SIR,—Will you allow me to suggest to the friends of freedom that they could do no better service to the cause which is so dear to them, than by enabling every man who can read in our colonies to become familiar with the admirable charge of the Chief Justice in the case of Messrs. Nelson and Brand? If the Jamaica Committee had done no other service to their country and mankind than to necessitate this declaration of law and justice, they would have entitled themselves to the thanks and confidence of every man who takes a true and deep interest in the affairs of Jamaica and the other West India colonies. These colonies never can per-

manently improve until confidence is restored, and this can never be, so long as property, liberty, and life are held in subjection to the individual resentment or will of those who wield the power of the Sovereign, without a due sense of responsibility.

Eighteen years ago I addressed a letter to the head of the Government, calling his attention to the fact that her Majesty's authority in the West Indies was treated with contempt, and that so long as this was permitted it was in vain to hope for prosperity or contentment. The people had been promised liberty; twenty millions of money, and heavy annual expenses for the support of military, naval, and judicial establishments had been paid by the people of England to secure it, but all was in vain, and would have so continued if the agents of her Majesty had not been at length taught that they may not trample under foot law and justice with impunity.

Who will invest property or risk life in a country, in which, under the pretence of martial law, a troop of soldiers can be sent into a private dwelling-house, without intimation to the owners or their representatives; courts-martial set up, a subordinate agent commissioned to preside over these courts-martial;—numbers of men and women flogged, above thirty persons put to death, many houses of the labourers burned to the ground, and whole plantations destroyed for want of the labourers thus worried, impoverished, and many killed? Sir, this has been done in Jamaica, and up to this moment no compensation has been made by the Government, no remedy adequate to the cause even suggested. Must we wait until there is a real representation of the people in Parliament for redress under such circumstances? Earl Derby induced the people of England to pay twenty millions of money to secure the freedom of the people, and if, instead of freedom and security, such a wretched state of things as the Commissioners sent out by the late Government, with Sir Henry Storks and the Recorder of London at their head, have so faithfully described, is the result, may we not justly complain? Why were the stipendiary magistrates withdrawn? Why were incompetent governors selected by the Colonial Office? And now that we have known for more than fifteen months of the wrongs to which innocent persons were exposed, under what is termed martial law, have those wrongs remained unredressed? A mere change in the form of Government, unaccompanied by preventive and conciliatory measures, will not restore confidence, without which the great resources of the country will never be developed, because neither the skill, the energy, nor the capital necessary will be forthcoming. Millions of acres of as fine land as any in the world, for the growth of those staples which are in increasing demand by our manufacturers and consumers, are lying waste for want of skilful and energetic cultivators, with more or less of capital to hire and employ labourers. But till it is known that life, property, and liberty are protected in the country, it will be vain to expect any solid improvement in the state of affairs.

I have a letter in my possession from a leader in a Methodist Church at Manchonesal, received by the last packet, in which he states that his property, worth at least 90L, was destroyed by the soldiers under martial law, and that but for the assistance of loans from his ministers his cultivation of cotton, sugar, and arrowroot on twenty acres of land rented from the Cotton Company, must have been abandoned long since. Sir Henry Storks before he left Jamaica sent commissioners to the disturbed districts to examine into the several cases of injury done, but I cannot learn that any compensation has been made to the sufferers. Surely this is a case in which a paternal Government should hold out a helping hand, and more especially now that it is ascertained that the course adopted by the paid agents of the Government was in direct contravention to the laws of the land.

Yours faithfully,

B.

Brixton, April 12, 1867.

THE GALLOWS AGAIN.—CONFUSION WORSE CONFOUNDED.

To the Editor of the *Nonconformist*.

SIR,—A few weeks ago I showed in your columns, by a number of recent instances, how utterly irregular and confused the infliction of capital punishment has become in this country, and also adduced reasons proving that under the present condition of the law and of the functions of the Home Office such confusion is inevitable so long as the fatal penalty continues. Thus, I instanced the cases of Charlotte Winsor and John Banks, of Preston, peculiarly atrocious murderers, whose lives were spared, whilst others really deserving of mercy on account of extenuating circumstances have been hanged—as, for instance, Wright, of Southwark, and Bradley, of Jersey. I also alluded to the horrible scenes at the recent executions at Durham and Stafford, where the rope broke, and the wretched sufferers were hanged twice.

In the brief interval since I thus wrote we have had several additional instances of the "confusion worse confounded" of our present system of capital punishment. Thus, the Derbyshire murderer Wager has had his sentence commuted. Yet he was the villain who so cruelly treated one wife as to compel a divorce, brutally kicked his second wife, all but fatally, and finally forced her into a pool where she was drowned. This horrible criminal has been justly consigned to life-long imprisonment, in reality a much severer punishment than hanging.

But on Wednesday a miserable youth (Longhurst) was hanged at Southwark after a delay of twelve months on account of his doubtful sanity, and notwithstanding the jury's recommendation to mercy on account of his youth. He was only fifteen when he committed the murder seven years ago. The benevolent chaplain of Horsemonger-lane Gaol (Mr. Jessop) urged the Home Secretary to commute the sentence, and stated that "although the prisoner was twenty-two years of age, his appearance was not more than a lad of eighteen, and that his mind seemed to have ceased to grow at a very early age." Surely the official precedent which spared the brutal Wager and the drunken Banks, who kicked his victim down stairs, then up stairs, and down again, till she died, ought in common justice to have reprieved the imbecile boy who on Wednesday was dragged to the gallows by four or five warders, and, amid his frenzied cries and struggles, choked to death for the vindication of the majesty of English law.

The "majesty of the law!" forsooth. Why, after the

almost incredible irregularities of the administration of capital punishment during the last seven years—after the cases of Townley and Wright, Winsor and Kent, Wager and Longhurst, and a dozen others, some spared contrary to all precedent and others hanged in opposition to all equity—one may affirm without exaggeration that if the Home Secretaries decided the exercise of the prerogative of mercy by a blindfold lottery of tickets, or by a toss up for "heads they die, tails they live," their decisions could not be more extraordinary and irreconcileable.

Judging by recent cases, no one can presume to say whether the imbecile Swedes (Karl Andersen), now under sentence of death at Newgate, will be hanged or not.

The above cases render it the more extraordinary that Mr. Walpole has, with wearisome indecision, three times this session postponed and re-postponed his Capital Punishment Bill, which, if passed, would probably render his course little more plain and consistent in capital cases; but only a little, for as long as the gallows stands, the growing force of public opinion against it will render its use more difficult and more irregular. And its use in privacy (as proposed) will only conceal the continuing horrors of the rope-breakings and of the frantic struggles of imbecile youths with half-a-dozen powerful warders bringing to Calcraft his already dying victims.

Yours respectfully,  
WILLIAM TALLACK.  
5, Bishopsgate-street Without, April 20.

#### A PLEA FOR THE WIDOW.

To the Editor of the Nonconformist.

DEAR SIR.—Will you kindly allow me a little space in your issue of this week to "plead for the widow"?

There are the names of 257 widows, indeed, on the last published list of the "Society for the Relief of Needy Widows and Children of Protestant Dissenting Ministers," generally called "The Widows' Fund." For two years past, the committee have been obliged to reduce their grants by 1*l.* each year, as they say, "to the great hardship of many of the widows."

This will be sufficiently plain, when I refer to the amount of the grants, as being now only 10*l.* for English, and 7*l.* to 8*l.* for Welsh widows in 1865; instead of 12*l.* for English, and a similar proportion for Welsh widows in 1863. When with this we couple the circumstance of the very greatly increased cost of living, it surely is a call to the churches, for a liberality and self-denial to which we are as yet strangers. And none are entitled to the grant whose incomes exceed 30*l.* yearly from all other sources, unless they have children to support, when 5*l.* extra is allowed for three children, and 10*l.* for five. In addition to this fund, there is that of the *Evangelical Magazine* with its needy ones. The limit of income in this case is 50*l.*; but I doubt much whether many of them, at all nearly reach this. In the case even of the first mentioned fund, I have been informed that the incomes of many, even with the grant, do not reach the 30*l.* Then there are two other funds specially for the widows of Baptist ministers, which are derived chiefly from the profits of the two hymn-books, "Psalms and Hymns," and "The New Selection." There are of course many who receive aid from more than one of these sources, and in some cases it is all they have to depend upon—if it is right so to speak of those whose Husband is God.

Will any of your readers who have the ability, join me in making 300 "widows' hearts to sing for joy"? How greatly they need an addition of 5*l.* to their little pittance in the present times of difficulty. I hope to send them 1*l.* each, and do earnestly trust the 5*l.* may be forthcoming. Will not four others, whom the Lord has blessed, respond to this? I would thankfully be the medium of the transmission of any sum, or it could be sent direct to the secretaries as "special." As Mr. C. T. Jones, Chamber of London, Guildhall, secretary of the "Widows' Fund" must make his distribution on the 1st of May, it would be very convenient and pleasant to add any sum to the amount of each.

Meanwhile, I will endeavour to ascertain by next or the following week, the exact number in each of the other three lists of recipients that are not included in the first mentioned nor in each other of the three.

Yours truly,  
ISAIAH M. JUPE.

More, Wilts, April 15.

#### THE BLAENAVON CASE.

To the Editor of the Nonconformist.

SIR.—Will you allow me to repudiate a statement made by a person who styles himself, "A Correspondent from Blaenavon," in your paper of the 10th inst., in reference to my church. He states that our present place of worship had been "bought over our heads." This was not the case. An offer was made to us to buy the chapel, previous to its purchase by another denomination. I have seen the Rev. Daniel Morgan on the subject, whose letter reached you too late for insertion last week, and inasmuch as a perfect understanding has been arrived at between us, he has consented that his communication should be withdrawn. I consider that the remarks of the "Correspondent" are highly indiscreet, and eminently calculated to embitter the feelings of our Baptist friends, at a time when we most urgently need sympathy and support from all well-wishers to the cause of Christ.

Yours very truly,  
DANIEL EVANS, Pastor.

Blaenavon, April 20, 1867.

#### ANNOUNCEMENT OF RELIGIOUS MEETINGS.

To the Editor of the Nonconformist.

SIR.—I have not unfrequently heard it remarked, how desirable it would be if those having the management of anniversary services, the opening of new chapels, or any occasion of special interest, would more generally advertise the event in Nonconformist journals. Were this done, it would be a wise outlay, for many who formerly had connection with the town or neighbourhood, or are glad of the opportunity of spending an agreeable day, would be present, and give aid to each good work. I speak the feelings of many when I say, that on reading the reports of the events above stated, I have often regretted not being previously informed of their coming off. Deacons and managers would, I am confident, find

their outlay for this purpose very much more than covered by giving greater publicity to these occasions.

NONCON.

#### VOTES FOR MINISTERS OF RELIGION.

To the Editor of the Nonconformist.

SIR.—Please allow me space in your next issue, to express my serious apprehensions at the ominous silence of all Dissenting organs within my knowledge as to one of the fancy franchises stated to be comprised in the Tory Reform Bill now pending in Parliament—namely, the conferring of voting powers on ministers of religion. Such silence naturally indicates tacit acquiescence, or rather profound approval; and to one like myself, who has not seen a copy of the clause, it implies, further, that ministers of all religious denominations alike are understood to be privileged; but it is to me a mystery whether this is regarded as boon or as a restored right.

Although the principles of civil and religious liberty have been objects of my prayerful study for many years, I am utterly unable to comprehend on what ground can a man, simply as a minister of religion, acquire a political status; and moreover I am unable to conceive how leading Nonconformists are allowing the bill to make progress in Parliament without discussing the merits of this question—nay, without making strong and incessant representations to Government and the House of Commons on the subject.

I well remember, about thirty-three years ago, when a measure introduced by the Government of the day,—recognising marriage as a civil contract, to be entered into before a civil officer, was clamoured down by the Dissenters of England, on the ground that the people were not prepared for such a great and sudden change,—which resulted in another measure which passed to the Statute-book, associating Dissenting places of worship and Dissenting ministers with the ceremony. Since that period an age has passed by; and although by reason of principles being now better understood and appreciated, increasing numbers resort to the registrar's office, I much fear that the change is not the consequence of direct teaching by those whose duty it is to lead public opinion in the matter.

It seems that the grave error then fallen into, should operate as a warning against the present danger. However, I should be glad to be instrumental in drawing earnest attention to the question, hoping that the recess will not be allowed to pass over without ample discussion, which shall result in energetic action—repudiating a proffered bribe, so inconsistent with our principles and damaging to our cause.

Your obedient servant,  
ASA L. EVANS.

Cardigan, April 20, 1867.

#### MR. GLADSTONE AND THE LIBERAL PARTY.

The following correspondence has taken place between Mr. Crawford and Mr. Gladstone:—

" 20, Eaton-square, S.W., April 17, 1867.

" Dear Mr. Gladstone,—I find that many members of the House who supported you on Friday evening are anxious, like myself, to know what course you propose to take with regard to the remaining amendments to the Reform Bill standing in your name.

" It would be very useful, I am sure, if you could let me have a line from you on the subject, before you leave town for the recess.—Believe me, yours very faithfully,

" R. W. CRAWFORD.

" The Right Hon. W. E. Gladstone, M.P."

" Hawarden, Chester, April 18, 1867.

" My dear Mr. Crawford,—I thank you for giving me an opportunity which enables me to make known to you and to others the course I propose to take with regard to the amendments on the Reform Bill as yet standing in my name on the notice-paper of the House of Commons.

" I need not state what must be in the minds of all, the nature of the amendment which the House rejected on Friday, the 12th, by twenty-one voices, or the composition of the body of noes by which it was so rejected.

" The country can hardly fail now to be aware that those gentlemen of Liberal opinions whose convictions allow them to act unitedly upon this question are not a majority but a minority of the existing House of Commons, and that they have not the power they were supposed to possess of limiting or directing the action of the Administration, or of shaping the provisions of the Reform Bill. Still, having regard to the support which my proposal with respect to personal rating received from so large a number of Liberal members, I am not less willing than heretofore to remain at the service of the party to which they belong; and when any suitable occasion shall arise, if it shall be their wish, I shall be prepared again to attempt concerted action upon this or any other subject for the public good.

" But, until then, desirous to avoid misleading the country and our friends, I feel that prudence requires me to withdraw from my attempts to assume the initiative in amending a measure which cannot perhaps be effectually amended except by a reversal, either formal or virtual, of the vote of Friday, the 12th; for such attempts, if made by me, would, I believe, at the present critical moment, but be the most likely means of advancing their own purpose.

" Accordingly, I shall not proceed with the amendments now on the paper in my name, nor give notice of other amendments such as I had contemplated; but I shall gladly accompany others in voting against any attempt, from whatever quarter, to limit yet further the scanty modicum of enfranchisement proposed by the Government, or in improving, where

it may be practicable, the provisions of the bill.—I remain, my dear Mr. Crawford, most faithfully yours,

" W. E. GLADSTONE.

" R. W. Crawford, Esq., M.P."

#### BIRMINGHAM REFORM DEMONSTRATION.

On Easter Monday there was such another great Reform demonstration in Birmingham as took place last August. The day was very fine. The procession to the place of meeting was in eight divisions, composed of the various trades of the town and members of the several district Reform Leagues, each headed by a marshal. One of them started from the Town-hall, and was headed by a carriage in which were Mr. Dixon, the Mayor, the ex-Mayor, Mr. Scholefield, M.P., and Mr. Edmond Beales. Mr. Bright was not present. According to the *Times*' reporter, the procession numbered some 14,000 men, and the whole affair was a comparative failure, there being little cheering in the streets or from the houses and few banners. But he admits that as many as 60,000 persons were at the place of rendezvous at Brookfields.

Arrived at this spot the people took up their position in front of the eight wagons from which the assigned speakers were to address them; and as many listened, and heard, and cheered, as could be expected under such trying circumstances. The following resolutions were carried by acclamation:—

1st. That this meeting, reviewing the progress of events, is more than ever convinced that the only true and permanent basis for just and equal representation of the people is registered residential manhood suffrage, protected by the ballot.

2nd. That this meeting believes that the (so-called) Reform Bill of the present Government would but intensify and increase the evils of class legislation, and that its checks and restrictions are an injustice and an insult to the people; and this meeting, therefore, protests against the bill becoming law, unless these checks and restrictions are removed.

3rd. That while this meeting desires to maintain peace, law, and order in this country, it believes that the continued obstructions to reform, and the treachery of the House of Commons in reference to that great constitutional question, will tend to exacerbate a loyal and industrious people, and, if persevered in, may ultimately lead to anarchy and revolution. This meeting further resolves that this and the foregoing resolutions be forwarded to her Majesty's Government.

4th. That this meeting, while regretting the reported resignation of Mr. Gladstone of the leadership of the reform party, more deeply deplores the defection at the last moment of so large a portion of the Liberal members, that in his opinion rendered necessary the course he has adopted; and this meeting hereby calls upon every Liberal member of the House to give Mr. Gladstone such an assurance of future support as will enable him to reassume the position he has so ably and faithfully held, and which it is most important he should keep in order to secure without protracted agitation a satisfactory measure of reform.

The proceedings at Brookfields were brought to a close before four o'clock, and the people dispersed very quietly; nothing even of the semblance of disorder prevailed throughout.

There was an overflowing meeting at the Town Hall in the evening, the Mayor in the chair. A very enthusiastic reception was given to the two members for the borough, and Mr. Beales, the president of the Reform League, on their entrance. Resolutions similar to those adopted at the out-door meeting, but more moderately worded, were proposed and spoken to by the Rev. A. O'Neill, Mr. Nuttall, Mr. Wright, Mr. Beales, and Mr. Scholefield, M.P. The latter described Mr. Disraeli's bill as a miserable profession of household suffrage. The Chancellor of the Exchequer had said, "In making out the bill I did not consider numbers, I considered principles." Mr. Scholefield ridiculed that statement, because he said the one principle paramount to personal rating was that of personal freedom. He approved of the policy of Mr. Gladstone, especially in regard to his amendments, and asked the Reformers of Birmingham to give him their unanimous support.

Mr. BRIGHT, M.P., was then called upon to support the resolution, and rose amidst a very prolonged demonstration of welcome and enthusiasm. He commenced by congratulating his hearers on the progress made by the Reform movement since he last spoke to them. There was no longer any party, inside Parliament or outside, which based itself on opposition to a wide extension of the suffrage. The change was indeed great since last year, when Lord Russell and Mr. Gladstone were denounced as revolutionary characters of the most dangerous complexion. It was like living in a different atmosphere and among a different order of beings. Even Mr. Bright himself had wholly escaped the vituperation so lavishly bestowed upon him last session. He did not pretend to say that the Conservatives (some of whom had described their conversion in such touching terms) really knew what they were doing; on the contrary, he believed they were completely bewildered, and had come to the determination, as the only chance of solving their difficulties, to follow wherever Lord Derby and Mr. Disraeli might lead. The change which had come about Mr. Bright attributed to the fact that the working classes had taken the matter into their own hands, as he had advised them to do, and for which advice he got so much blamed. The working men, he said, would find all the barriers which stood in the way of their obtaining their rights as rotten as the railings of Hyde-park, against gentle but united pressure. It was a matter of regret, however, that the question of reform was in the hands of a Tory Cabinet, who, even if they had ceased to hate reform, had certainly not begun to love it.

The bill proves this. It is impossible for any man who really has examined this question to go through that bill from its first to its last clause without coming to this conclusion, that it is not the bill of a Cabinet of statesmen, but it is rather the bill of a Cabinet made up

of Tory election agents. (Hear, hear.) And there is this proof of it further. The other night a circular was read in the House of Commons, sent from the principal Tory election attorney in London to all their agents in the various boroughs in England and Wales, consulting them as to whether the borough suffrage proposed by the Government bill, or that proposed by Lord Grosvenor in his amendment, would be the most likely to serve the interests of the Conservative party. (Hisses.)

Mr. Bright went on to denounce the "little dirty ways," as he called the various limitations of the borough franchise, which would exclude, as they were intended to exclude, the bulk of the people from the suffrage; and he showed the gross inequality of the provisions of the Tory bill—

There is a return before Parliament which gives minute details on this point, and it shows that there are twenty-nine boroughs in England and Wales, twelve of which are very small and ought in any real Reform Bill to be all disfranchised. In these twenty-nine boroughs the bill will give household suffrage, because all the occupiers in them pay their own rates, and none through the landlord. Every man in them who pays his rates will have a vote. Of these twenty-nine boroughs, eight of them are of considerable size, and, curiously enough, out of the whole number of persons who would be enfranchised—that is, supposing every man of them comes upon the register—two-thirds—that is, 82,000 out of 103,000—are to be found in these eight boroughs to which I refer. Reference has already been made to the special case of Birmingham, but I should like to give you the case of those eight boroughs out of the twenty-nine to which I have alluded. In some of them, where household suffrage will be established under the bill, it will admit 82,000; there are eight other boroughs out of the twenty-nine, supposing that every man comes upon the register it will admit 21,000 only, but it will exclude 100,000. (Hisses.) I will read their names, because it will show more clearly the monstrous, the incredible, and the impossible injustice of the bill. The first eight are Huddersfield, York, Bury in Lancashire, Rochdale, Stockport, Oldham, Stoke-upon-Trent, and Sheffield. In these eight boroughs, the bill, supposing that every man comes on the register, will admit 82,000. The other eight are Hull, Merthyr Tydfil, Norwich, Bradford, the Tower Hamlets, Leeds, Manchester, and Birmingham. In these the bill will exclude 160,000; it will admit 2,380 in Birmingham. It is a curious fact that a large portion of those to be admitted will be found in Sheffield. In that town no landlord pays the rates. But this bill makes no reckoning of a matter of this kind. It gives to Sheffield 28,000 new voters—it shuns out from Birmingham 36,000. (Cries of "Shame! We won't have it.") The town of Sheffield gets more than a quarter of all the new voters of the twenty-nine boroughs, and it gets more than one-ninth of all the new voters introduced into the boroughs by this bill. I ask you, as sensible men, looking to our legislation upon other matters, whether such a proposition as this is in that case to be accepted by the country, even though it should unfortunately be accepted by Parliament. ("No, no!")

The hon. gentleman went into figures at considerable length to show the difference between Mr. Gladstone's propositions and those of the Government, as to the extent to which they would enfranchise new voters, the general result being that Mr. Disraeli would give the franchise to 100,000 new voters, while Mr. Gladstone would have admitted 284,000 occupiers without any trouble whatever, and a great many under the name of lodgers, whose numbers we have no accurate means of ascertaining. After denouncing the other provisions of the Government bill, he spoke of the redistribution scheme of Mr. Disraeli as "the most transparent job attempted to be perpetrated that was ever seen in a bill," and of the voting-paper scheme as bribery and corruption made easy. He traced to the fear of a dissolution the reluctance of members of Parliament to vote against the Government, and condemned Liberals who sat by contentedly while their leader was denounced as the representative of a faction—and such a man!

Who is there in the House of Commons who equals him in knowledge of all political questions? who equals him in earnestness? who equals him in eloquence? who equals him in courage and fidelity to his convictions? (Cheers.) If these gentlemen who say they will not follow him have any one who is equal, let them show him. If they can point out any statesman who can add dignity and grandeur to the statue of Mr. Gladstone, let them produce him. (Cheers.) It is a deplorable thing that last year a small section of forty men, or thereabouts, of professing Liberals, destroyed an honest and acceptable (I speak of the people) an acceptable bill of the late Government, and with it they also destroyed the Government which proposed it. About an equal number have this year to a great extent destroyed the power of the Opposition, and may assist an anti-Reforming Government to pass a very bad measure on the greatest question of our time. (Cheers.) And, having done all the mischief they could, they begin to write silly letters to their constituents. What can be done in Parliamentary parties if every man is to pursue his own little game? A counter-monger and donkey, although it would take a week to travel from here to London, yet running athwart the London and North-Western line, might bring to total destruction a great express train; and so very small men—(loud cheers)—very small men, who during their whole political lives have not advanced the question of Reform by one hairsbreadth, or by one moment in time, can at a critical hour like this throw themselves athwart the objects of a great party, and mar, it may be, a great measure that ought to affect the interests of the country beneficially for all time. (Cheers.)

In concluding a speech of an hour and a half in length, Mr. Bright said:—

I don't believe in the passing of this bill in the shape in which it is now before us. I believe it is a fraud of the very worst and of the most insulting character. I say try it not by the "unerring instinct" of a corrupt House of Commons, but by the "unerring instinct" of an uncorrupt people; and you will, I believe, ascer-

tain its true character, and you will insist upon its rejection. He urged that public meetings should be continued, and that the people should make it appear to every person, from the humblest in the land to the Queen upon the throne, that there is a general, a wide, a universal, and a strengthening sentiment that what exists is no longer tolerable, and that something better must be established—

I give you my word—I never said anything with a more perfect confidence that I speak the truth—that you have only thus to meet, and thus to speak, and the barriers which stand before you will fall at your words, and before long. It may not be this session—it may be the next—you will be admitted to a frank and generous, and liberal and satisfactory exercise of the electoral franchise guaranteed by the constitution of your country. (Loud cheers, in the midst of which Mr. Bright resumed his seat, having spoken for exactly an hour and a half.)

### Foreign and Colonial.

#### THE LUXEMBURG QUESTION.

There is still a great deal of uneasiness felt about the Luxemburg question. Saturday was a day of great excitement on the Paris Bourse. In the morning a regular panic prevailed, and the Rentes fell as low as 65.10; later in the day a reaction took place, and prices rose to 66.20, or  $\frac{1}{4}$  per cent. higher than the previous day; but after official hours Rentes again fell 50 centimes, thus closing at the lowest price of the previous day. The official *Evening Post* of Vienna publishes a remark that is more alarming than anything bearing an authentic stamp that has yet appeared on the subject. It warns the public against entertaining too sanguine hopes of the preservation of peace in the Luxemburg question, "although the efforts at mediation continue and are not without prospects of success." A Berlin telegram declares that the stories respecting Prussian armaments are "pure inventions"; that "up to the present time no real warlike preparations have taken place." Three Paris papers "categorically deny" the statement published by the *Mémorial Diplomatique*, as a telegram from Berlin, saying that under no circumstances would Prussia evacuate Luxemburg. A Paris telegram, apparently official, informs us that no direct communications have been exchanged between France and Prussia on the subject. The question has been placed in the hands of England, Russia, and Austria, and these Powers have not yet made known the result of their consultation respecting it.

M. de Tornaco, who has arrived from the Hague on a special mission, is charged to announce to the Emperor Napoleon that the Dutch Government wishes to isolate Luxemburg completely from the kingdom of the Low Countries.

The Paris correspondent of the *Daily News* says that in spite of all official denials, and the prosecution of the *Avenir National*, that preparations for war are going on most rapidly in France.

Metz and the other fortified places are all bustle and activity. Thirty-four batteries of artillery, which had been laid up, are ordered to be put on a war footing immediately. The real reason for suppressing the military bands in the cavalry was to get 2,000 additional serviceable horses. Generals about to take commands are advised to look out for aides-de-camp who can speak German. Cavalry reserves, which would not in the ordinary course have been called out till January next, are ordered to be ready in May. Various provincial papers speak of purchases of horses, grain, and all other kinds of military subsistence.

The official *Northern Post*, referring to the statement that Russia would support Prussia in the event of war, states that the sole object of the Russian Government is the maintenance of peace.

The *Sunday Gazette* states that during the last few weeks orders for 40,000 breech-loading muskets have been received by the manufacturers in this country from the French Government. Large numbers have been delivered, and the remainder are being completed with the utmost expedition.

#### GERMANY.

The North German Parliament closed its session on the 17th. The King of Prussia delivered a speech on the occasion. He praised the manner in which the Parliament had gone about its work. The result was, he said, in effect, that a constitution had been agreed to upon a sure basis, and its development might be confidently left to the future. The individual States had their future guaranteed by the Bund, while their freedom of action in all departments, where it was desirable, was retained. Popular representation was secured, while the necessary co-operation of the States was made sure. Further, he pointed to the Constitution as affording a guarantee for the future fruitful development of the Confederation with the conclusion of which also the hopes common to them with their brethren in South Germany had advanced nearer to their fulfilment. "The time," said the King, "has arrived when our German Fatherland is able to uphold its peace, its rights, and its dignity by its own collective strength. The national self-consciousness, which has found elevated expression in the Parliament, has met with a powerful echo from all quarters of Germany. None the less, however, are all the Governments and people of Germany unanimous that the regained power of the nation has, above all, to uphold its significance by rendering secure the blessings of peace." The paragraphs of the speech relating to South Germany and to the duty of securing the blessings of peace

called forth loud cheers. After the delivery of the speech, Count Bismarck, on behalf of the Federal Governments, declared the session closed. The Saxon Plenipotentiary then called upon the assembly to give three cheers for the King of Prussia.

Count Bismarck has gone to Pomerania. Prior to the prorogation he announced that the Federal Government had resolved to adhere to the Constitution as voted by Parliament. He therefore formally declared the Constitution of the North German Confederation adopted both by the Parliament and by the Governments.

#### SPAIN.

The Prize Court at Cadiz has declared the capture of the Queen Victoria by the Spanish cruiser to have been illegal. The Council of State has confirmed this decision.

A telegram has been received from her Majesty's Minister at Madrid announcing that the Spanish Government have agreed to restore the Queen Victoria and her cargo, or their full value, to indemnify the owners for their losses, and to punish those officers who may have been in fault in seizing the Queen Victoria, or in any offence to the British flag.

It is further stated that Lord Stanley had declined for the present to press upon the Spanish Government the question of indemnification in the case of the imprisoned crew of the *Tornado*.

#### FOREIGN MISCELLANY.

To-morrow the Count of Flanders and the Princess Hohenzollern are to be married at Berlin. Great preparations have been made for the event.

On Easter Sunday the Pope gave the usual benediction of the city and of the world from the balcony of the Vatican. His Holiness, says the telegram, had an enthusiastic reception.

M. Emile Girardin has been condemned to pay a fine of 5,000f. for his recent article in the *Liberté*. The Court allowed the plea of extenuating circumstances.

The King of Prussia's speech in closing the Parliament is commented on by the Paris journals in a very diversified manner, some considering its language quite insignificant, others as favourable to peace, and a third class as positively hostile to France, from the word "conciliation" never appearing from one end of the allocution to the other.

**THE MEXICAN EMPIRE.**—Accounts from Mexico, dated the 13th inst., confirm the statement that the Emperor Maximilian has offered to surrender upon certain conditions. Juarez, however, demands an unconditional surrender.

**AUSTRALIA.**—A Melbourne telegram of March 29, says, "The new Tariff Bill has passed the Legislature. The Intercolonial Postal Conference has resolved to support the Panama route, the Galle and Torres Straits routes being considered prejudicial to Victoria."

#### The Anniversaries.

##### UNITED METHODIST FREE CHURCHES.

The first great meeting of the present missionary season took place in Exeter Hall on Monday evening last in connection with the tenth anniversary of the Home and Foreign Missionary Society of the above denomination. Notwithstanding the supposed attractions of Easter Monday for all London holiday-makers, and in spite of the smart shower which fell about the hour of meeting, the hall was well filled. The tedium of the half-hour's waiting before the chairman and his supporters made their appearance, was pleasantly relieved by the audience singing some of the many lively melodies now set to sacred words. Mr. O. Ormerod, of Rochdale, presided, supported by numerous friends of the society, amongst whom were the Rev. T. Newton, President of the Annual Assembly; the Rev. S. S. Barton, General Missionary Secretary; the Rev. R. Chew, the Rev. Joseph Colman, Mr. John Ashworth, author of "Strange Tales"; the Rev. R. Bushell, the Rev. S. Chester, Mr. J. Cuthbertson, &c. After singing and prayer,

The Rev. S. S. Barton read the tenth annual report, which commenced by stating that it was matter of rejoicing to every true follower of the Lord Jesus that the missionary enterprise was growing and becoming daily stronger in the world. In England, America, and Europe, there were now about sixty organisations for the preaching of the Gospel to the heathen. Those different societies occupied about 1,200 stations, and employed about 12,000 agents, European and native, while more than a million sterling was raised annually for their maintenance and extension. The United Methodist Free Churches were taking some part in this good work, and were ambitious to take their place among the great body of labourers in the Lord's vineyard. Their operations comprised three departments—of home, colonial, and foreign; and in each of those fields of Christian effort, if not doing all they could wish or intended, they were making some little progress. Excluding their home operations, they had in the colonies and in the foreign field 23 missionaries, 125 local preachers, 229 leaders, with 5,007 members in fellowship, and about 500 on trial. They had also about 70 chapels and stations for preaching. From these facts it would be seen, although the denomination is of very recent date, and they had had to struggle with many peculiar difficulties at home, they were not a whit behind many of their elder brethren in proportion to their numerical strength. In the home field during the past year they had ten brethren employed in such places as Birkenhead, Bristol, Manchester, Nottingham, and Ipswich. There had

been held during the year 1,173 meetings, in most cases exclusive of Sunday services. The agents also had made 17,505 visits to the people in the several neighbourhoods, exclusive of 1,471 visits to the sick and dying. They also reported 347 persons as gathered into the churches during the year. Open-air services had also been largely held, and thousands of tracts and handbills distributed. The report next touched upon the work done in the Australian colonies, in Victoria, Queensland, and Tasmania. In the foreign stations the churches generally were in a healthy and growing state. They had nine missionaries employed in Jamaica, and they wrote full of hope about the future, notwithstanding the terrible ordeal through which the island had passed. The churches in Sierra Leone were also in a healthy condition, although the society had had to mourn over the death of a judicious and valuable helper in the late Rev. J. S. Potts. On the eastern coast of Africa the brethren continued with unabated zeal in missionary efforts. From China their information was cheering and hopeful. Financially the society stood thus:—Income, 9,664*l.* 0*s.* 6*d.*; expenditure, 10,638*l.* 1*s.* 8*d.*; deficiency, 974*l.* 1*s.* 2*d.* From this brief statement, said the report in conclusion, it would be seen that to more vigorous efforts it was essentially necessary that there should be an increase of funds.

The meeting was addressed by the Rev. S. R. Chew, J. Coleman, R. BUSHILL who said that the Methodist Free Churches had led off the missionary meetings with a success which he thought all would say was worthy of imitation. Mr. JOHN ASHWORTH, of Rochdale, who took up a position behind the chairman, upon being loudly called upon to come in front, said he "didn't like to see the reporters." (Much laughter.) He said, every age had its peculiarities. For himself, if he had had the ordering of his being born, he should have selected the present period, although he did not think that he should have selected standing just where he did that evening. (Laughter.) It was a time of stained windows, of Matthew, Mark, and John in churches; it was a time of great wealth, and people carried their drawingrooms to their churches and chapels; they raised splendid edifices with extensive steeples—and they had been in them—which said, "Come, come, come"; but the great mass of the people answered "We won't, we won't, we won't." Now, when a nation was wrong, there was a standard that would set it right. He who sent out the first disciples said, "Go and preach;" but He also said these words, "Tarry ye in Jerusalem until ye be endowed with power from on high." The weakness of the church now arose from this latter injunction not being complied with. Men did not tarry till they were endowed. If they had done so, they could have waited yet at Oxford, and we should never have heard a word of ritualism. (Cheers.) The speaker having referred at some length to foreign missions, said he was glad that the Methodist Free Church had taken up the question of home mission work.

He was, by his own choice—by conviction and by conscience—a member of that Church. He dearly loved it because it was free, because "the chief priests" could not touch it, could not cripple its action. But if the missions of the Church at home and abroad were to succeed, all friends should pray heartily to the Lord of the harvest, that He would send forth labourers into His harvest. He was glad to hear that one of his old friends had volunteered that day, and with a heart moved with love to souls, had cried, "Here am I; send me." The right men were, indeed, wanted for the work, but it should never be forgotten that in answer to prayer God would furnish the men. Let all friends of missions be ready to pray and to give liberally as well. They had heard that evening that there was 200*l.* deficiency; it ought not to be a difficult matter to meet that. No one ought to be ashamed of giving only a mite to this work. If a poor man had the feeling heart to give God a penny, God would find that poor man a penny to give. He remembered once being at a meeting where the celebrated Billy Dawson was speaking. Many of them, perhaps, remembered what power Billy had in getting money out of people's pockets for a good cause. (Cheers.) Well, said Mr. Ashworth, I had but one half-crown and sixpence in my pocket, and when Billy began to speak, I felt that I could only afford sixpence, and that I meant to give. As he went on, however, I felt that I would like to give my half-crown. (Laughter.) And the sixpence and half-crown went over each other like buckets in a well, while I debated which I should give. At last I settled the question in the usual way—I gave them both. (Cheers and laughter.) Perhaps some of them thought that the money they had put into the missionary-box had all been lost. Lost! perhaps it had all been saved. (Cheers.)

Upon the conclusion of Mr. Ashworth's speech, the collection was made, and on the motion of the Rev. S. Chester, seconded by Mr. Cuthbertson, a vote of thanks was unanimously accorded to the chairman. The doxology was then sung, and the proceedings terminated.

#### THE WESLEYAN METHODISTS.

Yesterday the great body of Wesleyan Methodists began the celebration of their metropolitan anniversaries, under the president of the conference, the Rev. William Arthur, M.A. The services were commenced at China-terrace Chapel, Lambeth, where an address was delivered by the Rev. Charles Garrett, of Manchester. To-night the Rev. William O. Simpson, of Madras, will give an address at the City-road Chapel. To-morrow morning the president will address the members of the conference in Bishopsgate-street. On Sunday there will be a simultaneous movement over the whole of London and its suburbs in aid of the general missionary operations of the society. Prior to this,

however, namely, on Saturday, there will be a great meeting, under the presidency of Mr. Sheriff Lyett, in aid of the China mission. The Lord Mayor has consented to preside over the annual general meeting, which is fixed for Monday next. It appears that within the last few years a considerable increase in the society's expenditure has taken place in India, by the employment of additional missionaries in the Madras Presidency, in Bengal, where operations, suspended many years since, have been resumed, with favourable prospects. In the heart of China a mission has been commenced, while on the Continent of Europe and in the Mediterranean the facilities for extended operations increase almost daily. Amongst those who will take an active part in the proceedings are ministers from many of the large towns of England and Ireland, and some missionaries from abroad.

#### Court, Official, and Personal News.

The Queen and Royal family attended Divine service in the private chapel, Windsor Castle, on Sunday morning. The Dean of Windsor officiated, and administered the sacrament of the Holy Communion.

The Queen's birthday will be kept on the 25th of May.

The Princess Christian has so rapidly recovered that no more bulletins will be issued. The birth of her son raises the total of her Majesty's grandchildren to ten—six grandsons and four granddaughters. The Princess of Prussia has three sons and a daughter, the Prince of Wales two sons and a daughter, the Princess Louis of Hesse two daughters, and the Princess Christian one son.

The *British Medical Journal* reports that the Princess of Wales is making satisfactory though slow progress. "The very sharp attack of relapsing inflammation has passed away; perhaps even more rapidly than could be expected, considering how severe it was. Pain, swelling, and inflammation are all being slowly reduced." The Queen of Denmark remains with her daughter.

The division of last Saturday morning week on Mr. Gladstone's amendment was the last in which Mr. Brand will appear as "whip" to the Opposition. After the Easter recess his place will be taken by Mr. George Grenfell Glyn, the member for Shaftesbury.

A prize of £5 is offered, through the medium of the Working Men's Club and Institute Union, for the best essay on the subject of Servants' Clubs. The essays are to be sent in on or before the 31st of May next, to the Secretary of the Working Men's Club and Institute Union, 150, Strand, London.

The *Caledonian Mercury* newspaper, after having undergone many vicissitudes in ownership, form, and politics, has been bought by the proprietors of the *Scotsman*, and will thus, after a very long career—it is said to have been established in 1660—give up its separate existence.

Mr. Eyre is now staying with Sir William Fitzherbert, Bart., who has large possessions in the West Indies, at Tissington Hall, Derbyshire.

#### Miscellaneous News.

THE REFORM LEAGUE proposes to have a demonstration in Hyde Park on the evening of Monday, May 6.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending April 20, 674, of which 228 were new cases.

THE JAMAICA PROSECUTIONS.—We are credibly informed that when the grand jury returned "No true bill" in these cases, the Lord Chief Justice was the most astonished person in court. We believe he intended to leave no doubt of his opinion that the bills ought to be found, though his great anxiety to put prominently forward every excuse that could be urged for the prisoners may have prevented the grand jury from appreciating this.—*Solicitors' Journal*.

A STATUE OF THE LATE MR. COBDEN was inaugurated on Monday at Manchester. There was a procession through the city, formed of the members of friendly, political, temperance, and co-operative societies of various Lancashire towns, to the site of the statue, which is erected near the Royal Exchange. The Mayor presided at the opening ceremony, and the assemblage was addressed by Mr. Basley, M.P., Mr. Geo. Wilson, and other gentlemen. Mr. Marshall Wood is the sculptor of the statue.

STRIKE OF JOURNEYMAN TAILORS IN LONDON.—At an aggregate meeting of London tailors held on Monday in the Alhambra Palace, a strike was resolved upon against those masters who will not yield to the demands of the men in regard to wages and hours of work. Mr. Ryan and Mr. Collett, representing the International Association of Tailors, were introduced, and they said that the tailors in Brussels were now on strike for an advance of wages, announcing also, amid loud and prolonged applause, that no Belgian or German workmen would be allowed to come to England. Yesterday 2,000 tailors struck work.

WEST RIDING REFORM DEMONSTRATION.—The Reform Demonstration at Leeds yesterday was thoroughly successful. Great numbers of persons came in from the surrounding districts, and it is estimated that 200,000 persons were present. A procession was formed to Woodhouse Moor, where several stands were erected. Here speeches were made, for the most part denouncing the restrictive clauses of the Reform Bill, and resolutions to the same effect were also carried. In the evening there was a meet-

ing at the Town Hall, at which Mr. Forster, M.P., Mr. Stansfeld, M.P., Mr. Baines, M.P., and other gentlemen were present. The speeches were highly laudatory of Mr. Gladstone, and opposed to the Government bill.

THE ENGINE-DRIVERS' STRIKE.—In the York district of the North-Eastern Railway as many engine-drivers and firemen have been engaged to fill up the vacancies caused by the recent strike as the company now require. Applications for those situations are still being made, but they are refused through the inability of the company to employ any more, as the situations are filled up with competent men. Upwards of 100 of the men who struck live at York, and only four of them have been re-employed by the company, the remainder being out of work, and it is not intended that they shall again be taken into the service of the company. As a proof of the power of the company to obtain men—and this would be applicable in a great degree, no doubt, to other companies should a similar strike on their lines take place—it may be stated that at York alone during the past week at least 100 applications have been refused. The excursion as well as the ordinary traffic, it is expected, will very shortly be resumed on the North-Eastern system.

THE VOLUNTEER REVIEW AT DOVER came off on Easter Monday. The weather was fine, and the spectacle brilliant. The railway arrangements in particular appear to have been quite satisfactory. By a quarter past ten o'clock twenty "specials," with some 10,000 men, had reached the South-Eastern terminus, and sixteen had brought between 8,000 and 9,000 troops into that of the London, Chatham, and Dover line. Assistant inspectors of volunteers were in waiting at both stations to direct the men to the spots at which they were to halt until the time of a general muster. Trains which left London at three o'clock a.m., had brought down the horses of the field officers, so that the latter were enabled to mount at the stations and bring their regiments into the town in proper regulation order. The total number of all arms on the ground was about twenty-five thousand. The naval squadron which took part in the day's proceedings consisted of the Terrible, 19 guns, paddlewheel, 800-horse power, 1,850 tons, Captain Commerell, C.B., V.C.; the Virago, 6 guns, paddlewheel steam-sloop; the Lizard, 1 gun, iron paddle steam vessel; the Ferret, 8 guns, sailing training brig; the Marten, 12 guns, sailing training brig, and four gunboats. The Duke of Cambridge, who was the inspecting officer, expressed his satisfaction with the evolutions performed, and highly complimented the volunteers generally. No serious accident took place during the day, and the return journey to town was performed without the slightest mishap.

DR. PRICE AND THE REPRESENTATION OF BRECON.—The friends and admirers of Dr. Price, of Aberdare, gave that gentleman a dinner on Monday week, as a testimony of their appreciation of the service he rendered to the Liberal cause at the Brecon election at the close of 1865, by allowing himself to be nominated as a candidate for the representation of that borough in Parliament. An address was presented to Dr. Price, and a silver inkstand. In the course of the rev. doctor's reply, he said:—

It has been my honest conviction for years that something ought to be done to test the Welsh constituencies, and to afford an opportunity to the honest portion to record their votes according to their principles; and this, Mr. Chairman, was one of my chief reasons for appearing before the electors at Brecon, at the close of the year 1865. I thought that the time had come when the experiment ought to be made whether a man can be sent to Parliament without being compelled to engage a whole company of legal gentlemen, and opening a score or two of public-houses, and pay a regiment of hired canvassers, with other unnecessary expenses. I was anxious to put this to the test, and I thought that Brecon was a very proper place to try the experiment, for there we had Dissent in considerable force and Nonconformists in great numbers. The borough was not extensive; the electors were not numerous, and a man, with moderate energy, would be able in three or four days to visit every voter personally, while there existed every convenience for holding a number of public meetings, where a candidate might fully explain his views to both electors and non-electors. But when I visited the borough I found the old system in full operation. One of the most respectable and influential lawyers in the town was engaged in the interests of Lord Tredegar, and all the others were secured by the Cambrian candidate, and champagne breakfasts being the order of the day, with all the other et ceteras incidental to a vicious mode of conducting an election. The results of my proceedings at Brecon you have set forth in your address, in part at least. We believed at the time that a measure of good had been accomplished in inducing one of the candidates to avow more liberal views; then I withdrew, having done all I could do under the circumstances in the borough. But there is another result that we ought not to lose sight of—the benefit that may arise in future by similar proceedings in other constituencies in Wales. You may rely upon it that the time is coming when a large amount of good can be effected by repeating the attempt in some other constituencies in our country.

Mr. John Heywood, publisher, of Manchester, is about to issue a new "Class Book of Modern Science" for schools and private students. The work will include the various branches of physical science and chemistry. We learn from the prospectus that the book has been prepared by "thoroughly competent men," who are already widely known in connection with school literature.

The death is just announced of William Sandilands (borne on the books of her Majesty's ship Victory as W. Saunders), the last survivor of those who carried the dying Nelson to the cockpit of that ship at the battle of Trafalgar.

## Literature.

## MR. BURTON'S HISTORY OF SCOTLAND.\*

The sensational spirit which is one of the crying evils of our days, has tainted a considerable portion of our recent historic literature. To give to their narratives the excitement and attraction of romance, to furnish a succession of thrilling scenes or a gallery of original and striking portraits, to startle by ingenious theories, to rehabilitate the questionable reputations of historic character, to avoid wearisome details, and on the whole to seek after dramatic effect rather than exact accuracy, are faults which not a few have committed, and by which, if the truth must be told, they have earned for themselves considerable popularity. It is, it must be confessed, not very easy to hit the exact mean between the mere chronicler who plods his way through dry and tedious records, apparently without having ever formed himself, and certainly without any endeavour to present to others, an idea of the mutual relations and true significance of the events he relates, and the historical artist who seeks to fill up the outlines by the aid of imagination, or to light it up with poetry, rhetoric, or philosophy. To be learned without being pedantic, accurate, and where necessary minute yet not dull, vivid and spirited as a narrator without drawing at all upon the fancy, wise in bringing out those great truths and principles which history teaches, and which constitute its philosophy, are very rare attainments, nor, it must be confessed, are they those which make an immediate success. Mr. Hill Burton, who has just given us four volumes of the history of Scotland, and who in them traverses some of the ground over which we have recently wandered with Mr. Froude, possesses these qualifications. With him the manner is subordinate to the matter. He is more anxious to be right than to be effective, more concerned about the accuracy of his facts than about the mode of grouping them, more intent upon doing real historic service than that of creating a literary excitement. His book, therefore, may very probably not be one of those which Mudie will take by hundreds, and yet of which there is scarcely ever a copy at home; but it will achieve a far sounder reputation, and ultimately hold a far higher position than most of these favourites of the hour.

Mr. Burton is not only extremely painstaking, but his legal training has, of course, given him considerable facilities in using the old documents, and in the careful sifting of the evidence they afford on historic questions. He has certainly been most conscientious and minute in his researches, and so far as we are justified in pronouncing an opinion on the judgments of such a man, his use of his materials is singularly wise and impartial. His mind is too well-balanced, and altogether too judicial in its tone, to allow of his being a keen partisan. He has his own views of the different questions that arise in the course of the history, but they are always stated with great calmness and moderation, and sustained by powerful evidence. Indeed, he often contents himself with a statement of the facts, leaving the reader himself to draw the inference they suggest. Perhaps there is no subject on which he is more decided than in reference to the claims of the English monarch to suzerainty over Scotland; but even on them he argues rather with the jealousy of an historic inquirer intent on bringing out the real truth than of a patriot jealous for the honour of his own country. On this point he has to oppose a formidable opponent, Sir Francis Palgrave, who was as little under the influence of mere national prejudice as himself, and strong as Sir Francis was on everything relating to the early history of this island he shows himself fully able to grapple with him. He does full justice both to his labours and to the idea by which he was misled, as he thinks, on this particular question. "His way of dealing with this question," says Mr. Burton, "is totally different from those 'diatribes intended to bring humiliation and 'reproach on fellow-subjects of the empire, and 'revive the flame of dying enmities. Sir Francis had a great historical theory to work 'out, and he could not help it that King 'Edward's superiority over Scotland should be 'necessary to its development—indeed, he gave 'what, according to his own notion, was perhaps 'ample compensation, in the place which he 'gave in his theory to Scotland, 'that ancient 'member of the Anglo-Saxon Empire.' His

"notion was that Britain had become an empire 'after the Roman model, and that there was a 'Bretwalda or Emperor supreme over all the 'kings or chiefs from Cornwall to Caithness." We shall certainly not be so audacious as to pronounce on the merits of a controversy between two such authorities, considering especially that one who is not inferior to either of them has confessed that "the exact position of the Bretwalda or Brytenwealder whether 'he be the wide 'ruler' or the 'ruler of Britain,' is a most obscure subject, and it is extremely 'hard to make out the exact nature of the 'supremacy implied by the title." Mr. Freeman, however, has thoroughly shaken the foundation of Sir Francis Palgrave's hypothesis as to its Roman origin, and has thus incidentally strengthened Mr. Burton's notion that any supremacy claimed, and to a certain extent actually exercised, by certain English sovereigns, especially by Athelstan, was only personal and temporary. At all events it must be admitted that he has argued his own case most temperately, and in his mode of dealing with Sir Francis has given an admirable but unfortunately a comparatively rare example of the way in which these controversies ought to be conducted.

What he says of Sir Francis may be with equal truth applied to himself—"He could never discourse on any subject without scattering about morsels of curious knowledge." We could cull from these volumes innumerable proofs of this. Very merciless is his treatment of the mere legends which have grown up around the early history, and from which indeed even some of the later portions are not altogether free, sparing nothing on the ground of mere romantic sentiment, and in fact showing not a little of the iconoclastic spirit. He is very keen in his perception of the full bearings of any actual historic document. Even the slightest hint is not lost upon him, and the little bits of antiquarian knowledge scattered here and there, very frequently in the notes, will be new to the great majority of his readers. We quote one, not because it is new to students, but because it throws light upon one of those common things which frequently sorely puzzle the uninitiated. In giving an account of the relations of the Western Isles to the Norwegian monarchy, he says, after speaking of the expedition of the terrible Eric, son of Harold, against the Hebrides,—

"If Eric's enterprise was to bring the islands under the dominion of his father's crown, the result seems to have been unsatisfactory, since just before the end of the century the great Magnus Barefoot found it necessary to sail thither with a mighty fleet. After asserting the royal authority of Norway in the Orkneys, he fell with irresistible force on his fellow-countrymen who were ruling among the Western Islands too independently. The Irish headquarters being no longer available, he chose Man as the best seat of government for the whole archipelago. Magnus was afterwards killed in an effort to restore the Norse influence in Ireland. He left his son Sigurd as ruler of the Isles, but when he went to succeed his father as King of Norway the colony broke up again into separate independencies, the respective histories of which cannot be pursued to any instructive effect. There was a general division of the whole into Nordreyer, or Norderies, and Sudreyer, or Suderries, the northern and southern division. The dividing line was at the point of Ardnamurchan, the most westerly promontory of the mainland of Scotland, so that Iona was included in the Suderries."

Then he adds in a note—

"Hence the English Bishopric of Sodor and Man-Sodor being the Southern division of the Scottish Hebrides, and not now part of any English diocese. In its earlier days the bishopric would be under the primacy of Drontheim. The Bishop of Sodor and Man has no seat in the House of Lords, owing, as it is commonly said, to Man not being an English possession when bishops began to sit as Lords by tenure."

Passing over the important chapters on the early periods of Scotch history, we find, of course, with peculiar interest, the narrative of the War of Independence. Even here Mr. Burton does not kindle into raptures. He has—and indeed it would be hardly possible to pardon a Scotchman who had not—intense patriotic feelings and a strong admiration for those who manfully asserted her independence; but these sentiments are never suffered to betray him into mere hero-worship on the one hand, or injustice to the national enemy on the other. Perhaps he forms a less favourable impression of the great Edward than an English writer might be inclined to do, and yet he recognises his great powers, his imperial conceptions, his skill as a military leader; and in an interesting and generous paragraph, he does justice to that devoted love to his queen which was so beautiful a trait in his character. "It is seldom from the records of royal unions we can carry away the impression of deep-rooted attachment, but it seems to have been so with King Edward and Queen Eleanor. There was a congeniality in the high spirit with which both were endowed; and the qualities that made the great com-

"mander, the subtle politician, the unscrupulous usurper of national rights, the cruel 'tyrant in conflict with his fellow-men—are not 'by any means inconsistent with domestic 'affections deep and tender." He rightly condemns the proceedings towards Scotland, and that condemnation is all the more emphatic and forcible from the absence of any rhetorical exaggeration. Even, in speaking of one of Edward's greatest atrocities, his conduct towards Wallace, the historian still shows the same spirit, and admits that the apparent vindictiveness which caused the captive hero to be arraigned as a traitor and sentenced to the barbarous doom reserved for traitors in those days, was quite as much the result of deep policy as of any unworthy personal feeling, one object undoubtedly being "to gain a judicial precedent for trying a native of Scotland before an English tribunal for offences committed in Scotland against the King." It was a policy in harmony with the whole of Edward's procedure, and besides had the special design of striking terror into the hearts of any disposed to venture on similar resistance. An act so unrighteous, so lacking in that generosity which ought to be the most conspicuous feature of the knightly character, might well have called forth stronger reprobation than that which our author has pronounced. It carries with it, certainly, its own condemnation, and the events immediately succeeding proved that whether it be attributed to passion or policy, it was the most grievous blunder Edward could have committed. Briefly, and yet impressively, Mr. Burton points the lesson:—

"The death of Wallace stands forth among the violent ends which have had a memorable place in history. Proverbially such acts belong to a policy that outwits itself. But the retribution has seldom come so quickly, and so utterly in defiance of all human preparation and calculation, as here. Of the bloody trophies sent to frighten a broken people into abject subjection, the bones had not yet been bared, ere they became tokens to deepen the wrath and strengthen the courage of a people arising to try the strength of the bands by which they were bound, and, if possible, break them once and for ever."

Mr. Burton's history would certainly have gained in attractiveness, and need not have lost anything in solid usefulness, if there had been rather more of life and brilliancy in the descriptions. There are many scenes in the War of Independence affording ample opportunity for the display of artistic skill, and though it is true that too many writers sacrifice historic truth to pictorial effect, we cannot see that it is necessary to run into the contrary extreme. Our author, however, is intent on higher aims, and it is ungracious to complain if, in realizing these, he has lost some other advantages of inferior importance. He has stripped the narrative of many of those legendary accretions which lent it an adventitious and unreal beauty, he has reduced many a tradition on which patriotism loved to dwell to very narrow proportions; he has told the story even of Wallace without embellishment, and with what many would regard comparative tameness. But he has given us a truer idea of the condition of the country, the extent to which its trade developed, the stage of civilisation which it had reached, and the effect of the policy of Edward in retarding its progress, than we have ever had before. Especially is his work valuable on all questions to the settlement of which legal or antiquarian lore is requisite. The account of the rival claimants to the Crown, and the estimate of their respective rights, is done with great fulness and impartiality, and many features in the discussions, which have hitherto been mysterious and obscure, are made clear and intelligible. But in no respect is the narrative more instructive than in the view it gives of the positions of the barons and the people, and the reason why the claims of Edward were regarded so differently by the two classes; many of the former having no strong national feelings, and holding large fiefs both in England and France, which were liable to forfeiture, were more disposed to submit to Edward. But then as afterwards the Scotch people showed that sturdy independence, that intense love of freedom, that hardy courage which rescued their country from a yoke which otherwise it must have been compelled to wear. Mr. Burton brings out distinctly the fact that to this time the national antagonism between the English and the Scotch may be traced. Hitherto, between the people there had been no opposition, but both had chafed against those proud Normans who were the oppressors of both; but the fields of Stirling and Bannockburn developed other feelings which are hardly yet extinguished. We shall hope shortly to return to these volumes, and in the meantime must renew our expressions of gratitude to our author for the obligation under which his industrious researches have laid all who desire to have a true history of the past.

(To be continued.)

\* *History of Scotland, from Agricola's Invasion to the Revolution of 1688.* By JOHN HILL BURTON. VOLS. I.—IV. (Blackwood and Sons.)

## "GUESSES AT TRUTH."

The republication of the "Guesses at Truth," by Augustus and Julius Hare, has no doubt attracted the attention of many of our readers. It will be welcomed by all who can enjoy and profit by "pithy, pregnant sayings that start deepest thought on questions of philosophy, literature, and religion; or who find delight in that peculiar intimacy with the mental habits and the living heart of sincere thinkers, which is permitted by their occasional essays, or fragmentary jottings, or flashing hints, or condensed reflections, or subjects which are pondered and felt by them, although not elaborated or pursued. The book has done so much to form a considerable part of the higher mind of our generation, since its first appearance some forty years ago, and is so widely known and so justly estimated, that we need not further commend to a new age of readers one of the most charming and most fruitful books in the language. Julius Hare has surely had the only reward he coveted for his own and his brother's labour, in "helping the young, in this age of the Confusion of Thoughts, to discern some of those principles which infuse strength and order into men's hearts and minds"; and we believe that he will for long exert a most precious influence on earnest minds, starting from diverse places of the intellectual globe in quest of Truth, by teaching them "ever to keep their eyes fixed on the star which led the Wise Men of old, " by which alone can any wisdom be guided."

The corrected edition of Archdeacon Hare's "Charges" was prefaced by an "Estimate of his position in the Church, in reference to the parties which divide it"; written by "one who knew and loved him better than most others": and the teaching of Hare is in that essay sufficiently considered, both as to its influence on contemporary theological movements, as a connecting link between Coleridge and the Broad-Church theologians, and as to its remarkable effect in giving clearness and confidence to many honest and noble minds that have been near disparaging if not denying "the old truths" to which he himself, while a free critic, clung with full conviction and devout ardour. All who know Hare's writings will rejoice that the editor of the present republication of the "Guesses"—we believe the Rev. E. H. Plumtre—has prefixed "a brief outline of the lives of the 'Two Brothers.'" The particulars of the life of Augustus Hare are necessarily very few. He is known to the world by those rich and simple "Village Sermons," which have never been surpassed in their own way: but his high reputation is indirect, and rests in the intense admiration and love of personal friends, by whom his name has been cherished and handed over to others. The sketch of Julius Hare is satisfactorily complete, and extremely interesting. His readers in every section of the Church—in America and Germany as well as at home—will gratefully receive this portraiture and record. We shall not attempt to reproduce the facts in such a barren recital as alone would be possible here. We may note the main influences by which the mental activity of Hare was stimulated and to some extent directed. There was a winter in boyhood at Weimar—companionship at the Charterhouse, and thence throughout life with Connop Thirlwall, now Bishop of St. David's, and with Dr. Waddington, now Dean of Durham, having also for their common schoolfellow, General Havelock—the reading of Wordsworth, which to him as to many others was an epoch in life, followed by friendship with the poet, to whom he dedicated the "Guesses"—temporary study of the law, which gave habits of care and research to his mind—much continental travel—acquaintance with Niebuhr, Schlegel, Tieck, and Schleiermacher, the subtle power of the latter being traceable (says Mr. Plumtre) "in most of his own writings"—admiring friendship with the large-minded, large-hearted, fascinating Bunsen—these were some of the forces under which the warm, genial, and intensely moral nature of Julius Hare shaped to that practical work which old pupils remember with love and veneration, and which through them, in addition to their master's writings, has borne large fruit in religious life and thought. To these inadequate indications of the interest of the memoir, we but add a sketch of Hare as *parish minister*, in which character he is probably least known to the public; and this shall be in the language of Mr. Plumtre, which probably may leave an impression of deficiency as a preacher and pastor somewhat stronger than the real case justifies, but which is unquestionably accurate in its general representation.

"With all this zeal and sympathy, however, his work among his people at Harsmaneaux was felt by him to be the least successful portion of his life's task."

\* *Guesses at Truth.* By Two Brothers. New Edition, in one vol. (Macmillan and Co.)

The original defect of training was never entirely surmounted. He loved them, and they loved him, and yet they never got thoroughly to know and understand each other. His thoughts and theirs ran in different grooves. He would sit by them, almost weeping in his sympathy, and yet find it hard to say the words they wanted, to talk to them about their ailments, to meet their religious difficulties. In such pastoral visits, accordingly, he was often silent and embarrassed. His people complained that he came and said little or nothing; when they learnt afterwards how much he had cared for them and their children, they looked with wonder and said, "He never told us so." Nor was his work as a preacher altogether a successful one. His admiration for his brother's sermons, and his abhorrence of what was trite, or conventional, or stiff, led him to aim at reproducing that type of discourse; and, for those who brought with them the power of following the workings of Hare's mind, there was often something singularly attractive in the union of great simplicity of language and homely imagery, with subtle associations of thought and the results of profound study. As sermons to be read, they will long retain the value which belongs to all utterances of a full and earnest mind. But for the majority of his hearers it was not so. There was an effort in the simplicity which conveyed the impression that he was "preaching down" to them. To them, sermons often of fifty, sixty, seventy minutes were "mortal long and hard." The more homely the illustrations, the more entirely they misunderstood them. He spoke of the danger of men "playing at nine-pins with Truth," and they thought he was warning young labourers against beer and skittles. He likened fiery controversialists to men who "walked with lucifer matches in their pockets," and the farmers thanked him for the zeal with which he watched over their farm-yards and stacks. He referred, by way of illustration, to the devotion of Italian peasants to the Madonna, and he was reported to have told his congregation that they ought to worship the Virgin Mary, and believe that she would bless them if they prayed to her. Some consciousness, it may be, of this difficulty of reaching his hearers led him at times to reproduce, with indefinite alterations in detail, some of Arnold's sermons, or to adapt those of Andrawes or Leighton's. His power for good in church was, perhaps, greater as a reader than a preacher. Few can forget and few could resist the effect of that rich voice, with its deep mellow tones, its transparent earnestness, its perfect, because undramatic emphasis, or the almost transfiguring brightness which in the more solemn moments and acts of worship lighted up his face."

This passage has its own peculiar instructiveness for the Christian minister. We thus leave the book to the appreciation of our readers. It is beautifully printed in the "Golden Treasury" style, but is much thicker than the volumes of that series. It has excellent bust portraits of both the Brothers Hare.

## BRIEF NOTICES.

*Critical Notes on the Authorised English Version of the New Testament.* By SAMUEL SHARPE. Second edition. (J. R. Smith.) These notes were first published in 1856, as a companion of the author's translation of the New Testament from the text of Griesbach, and were intended to state and defend the changes made in the authorised version. Mr. Sharpe, as then said, has introduced many happy and admirable improvements, which greatly promote the intelligibility or vividness of representation of the New Testament writers; but he is not always to be taken as an authority on a delicate question of Greek scholarship, nor to be relied on as wholly free from theological bias, such as he can see to have influenced other translators. His adherence to Griesbach is hardly satisfactory, and in this second edition is omitted even the scanty list in which formerly were arranged the principal alterations necessary to bring it into accordance with Lachmann or Tischendorf, which, instead of being omitted, should, we think, have been minutely perfected. The revision of the work has led the author to change his opinions as to some few points of rendering, even since the fifth edition of his translation in 1862. To this second edition of the notes there have been additions made to the extent of some twelve pages. It is a book greatly superior to many that have attempted the work of revision; and any student who consults it frequently will receive valuable suggestions as to the peculiarities of New Testament language, and corrections, such as even scholars need, of many indefinite and conventional associations with particular words and phrases, as drawn by our English translators from the Vulgate, which have been allowed greatly to obscure the thoughts and objects of the sacred writers.

*Biblical Commentary on the Book of Job.* By F. DELITZSCH, D.D. Translated from the German by Rev. FRAS. BOLTON, B.A. Vol. II. (T. and T. Clark.) We are late in noticing the appearance, in Messrs. Clark's Foreign Theological Library, of the second and completing volume of Delitzsch on Job. The first volume reached to the 21st chapter, leaving the second division of the book, as distributed by Delitzsch, and called by him "The Entanglement," incomplete. That portion is here continued under the head "The Third Course of the Controversy" (chaps. 22-26); and the remaining divisions are (III.) "The Transition to the Unravelment," including Job's final speech to his friends, and his subsequent monologue; and (IV.) "The Unravelment," in three sections, viz., the speeches of Elihu; the Unravelment in Consciousness; and the Unravelment in Outward Reality. The commentary is a very remarkable work; and there is certainly none in all Messrs. Clark's series which has required from a translator such accurate learning, such ceaseless wake-

fulness, such minute and careful pains. The pages bristle with Hebrew, Arabic, Greek, and imply a critical knowledge of these languages, without which the commentary cannot be appreciated or used with the highest advantage. Yet, the new translation, the distribution of the contents, the tracking of thought, with occasional explanations and practical observations, should induce earnest students to consult it habitually, even though they may be unprepared for its critical investigations. Dr. Delitzsch is happily the "esteemed friend" of the translator, and has supplied him with explanations of difficult points, and amendments of the original work. Mr. Bolton also explains, as we remarked in noticing the first volume, that the new rendering of the text does not represent his own notion of an idiomatic English translation from the Hebrew; but is a literal and faithful reproduction of Delitzsch's translation, as the embodiment of the results of his critical notes. Mr. Bolton has done everything for the work that seems to us possible to have been done; and will have the appreciative thanks of all our Biblical scholars.

*A Chip of the Old Block. A Novel.* By GEORGE GARRON. In two volumes. (London: Chapman and Hall, 193, Piccadilly, 1867.) This is a "religious novel," in which the super-angelic wisdom and virtues of converts from the Church of England to that of Rome are contrasted with the hypocrisy and stupidity of Evangelicals. Its humour may be judged of from the following names of leading characters in the story:—The Rev. Wardsoff Pope, with his children Lykinfor and Aleena; the Rev. Downeswith Horne, and the Rev. John Cammitstrong; the accuracy of its composition from clauses of this sort, inserted in "Lykinfor's Diary":—" [Here Lykinfor reads aloud to himself.] " The most ridiculous "No Popery" novel we have read is not more stupid than this. Evangelical tales generally preserve a show of respect for family confidence and filial duty; but here the dear young people admit to themselves the necessity of "deception, or rather 'secrecy.'" More than once, indeed, we have wondered whether the book is written in the interest of Rome, or does not represent a cynicism which regards all religion as disengaged from intelligence and from moral considerations. The writer seems to be guilty of the indecency of depicting himself in the hero of the story, —a paragon of piano-letters; —a man of genius, enthusiasm, courtesy and wit, always victorious in argument and wise in counsel; who "mastered the science" of divinity in less than four years, having at nineteen already gained in one year "a complete knowledge of 'philosophy.'" The only use we can conceive of these two volumes is to utter the warning, "Don't," to persons tempted either to write or read a "religious novel."

*Sabbath Chimes; or, Meditations in Verse for the Sundays of a Year.* By W. MORLEY PUNSHON, M.A. (London: James Nisbet and Co., 21, Berners-street.) Mr. Punshon has been laid aside for a year from the active duties of the ministry, and presents this volume as the offspring of his retirement. It must have been a pleasure to him to write these verses, and it will be a pleasure to many to read them. They are well fitted for the sick-room: chastened and quiet, but fresh and hopeful. The "three successes" which the author modestly covets for his book, are the successes it is fitted to win: "that, if God wills, it may be a messenger of mercy to the wandering; that it may be a comforter to the troubled; and that it may be a memory of the writer to many friends." We append a quotation, fairly representing the spirit and style of the volume:—

"The highest glory is not where  
'Mid crimson clouds the fight is won;  
'Tis to reclaim the erring son,  
Long used the sinful yoke to bear.

"Better to clothe with corn the wild  
Than track the fire-path of a star;  
Les: the proud sons of science are  
Than clown who saves a drowning child.

"Through death the world is raised above  
Its alien curse and kindred dust,  
We on the cross read, 'God is just,'  
But in the offering, 'God is love.'

"The wheaten corn which falls and digs  
In autumn's plenty richly waves;  
So, from the loathsome place of graves,  
With Christ, our elder, we may rise.

"From death comes life. The hand of God  
This direst curse to good transforms;  
So purest air is born of storms,  
So bursts the harvest from the cloid.

"The highest benedictions hide  
Where sacrifice is pure and true;  
And our poor self-denials, too,  
If done for Christ, in Him abide."

*The Water of Life; and other Sermons.* By the Rev. CHARLES KINGSLY. (London: Macmillan and Co. 1867.) Some of these sermons have been preached to Mr. Kingsley's parishioners at Eversley; some at the Chapel Royal, Whitehall, and in other London churches; some before her Majesty. We rejoice that the Queen has a chaplain who will speak to her and to her subjects, whether villagers or courtiers, the plain and earnest truths that form the staple of this volume. Mr. Kingsley is constantly asserting, what in his "Water Babies" he has taught children, that Mrs. Do-as-you-would-be-done-by and Mrs. Be-done-by-as-you-did are the same person; the unity of law and Gospel, the essential harmony of righteous and merciful

government. If to teach this, if to proclaim the sanctity of Divine law, and the recovery of man to God by God's own gift of spiritual life, be—as we believe it is—to set forth the fundamental articles of evangelical faith, Mr. Kingsley's sermons are in the highest sense evangelical. Our readers will be interested in the following quotation from a sermon in advocacy of the extension of the parochial system:—"I cannot pass this point of my sermon without expressing my sense of the great work which the Dissenting sects have done, and are doing, for this land (with which the Bishop of London's plan will in no wise interfere) in teaching this one thing, which the Church of England, while trying to carry out her far deeper and higher conception of organisation, has often forgotten, that, after all, and before all, and throughout all, each man stands alone, face to face with Almighty God. This idea has helped to give the middle classes of England an independence, a strong, vigorous, sharp-cut personality, which is an invaluable wealth to the nation. God forbid that we should try to weaken it, even for reasons which may seem to some devout and orthodox." In the manifold and shifting controversies of these times, we find ourselves now side-by-side, and now face-to-face, with the same man. But this is he whom we love to meet, either to fight with him or against him, the man who, sincerely and intelligently holding his own, can also see the position, and sympathise with the endeavours, of those who are opposed to him.

*The Intermediate State and other Discourses.* By JAMES STRATTEN, Forty-two Years Minister of Paddington Chapel. (London: James Nisbet and Co., 21, Berners-street. 1867.) Mr. Stratten preached the sermon which gives the title to this volume, and occupies a large part of it, many years ago before a large assembly of ministers. Its publication was requested by them, the late Dr. Pye Smith being especially earnest in the solicitation. Modesty and press of work prevented the preacher from acceding to the request at the time. Meanwhile, habits of thought have been so changing, and the relative importance of subjects of interest have also so varied in men's minds, that Mr. Stratten will not be surprised if he finds that his sermon can scarcely regain the attention it at first excited.

*Alice Thorne; or, a Sister's Work.* (Edinburgh: Johnstone, Hunter, and Co.) An interesting and healthy book for the young, teaching pleasantly the duties of truth and goodness. The incidents are various, and the conversations well managed. But we are not quite sure about the morality of "not peaching" amongst schoolboys, when carried to its greatest length.

We have also on our table *Songs in the Night: Words of Comfort for the Sorrowing Children of God*; by the author of "Christian Manliness, &c." (Religious Tract Society.) The character of this little compilation answers well to its title. Christians passing through the night of Affliction, Penitence, Conflict, and Doubt, will find much comfort and encouragement in the "Songs" of such veteran warriors in the faith as Luther, Bunyan, Gerhardt, Professor Wilson, and others. The helps to faith gathered from their soul experiences are natural and real.—*Cottage Readings in Exodus.* By the Author of "Cottage Readings in Genesis." (James Nisbet and Co.) A volume somewhat similar in aim to, but not so attractive in form as, the series of readings in the Old Testament, written by the author of the "Wide, Wide, World," noticed in our last issue.—*Six Lectures delivered before the Young Men's Christian Association, 1866-7.* (Nisbet and Co.)—Forming the twentieth volume of Exeter Hall Lectures. The lecturers are Dean Alford, Rev. W. Arnot, M.A., the Very Rev. Wm. Alexander, D.D., the Rev. Gervase Smith, M.A., the Rev. Thomas Binney and the Rev. J. Hall, D.D.—*Debrett's Illustrated House of Commons and the Judicial Bench.* Compiled and Edited by ROBERT HENRY MAIR. (Dean and Son.) Contains, in addition to the usual information imparted by such directories, heraldic emblazons and descriptions of the armorial bearings of the members of the House of Commons, and of the Judicial Bench, emblazons of the arms of Parliamentary boroughs, together with much information on the subject of heraldry and heraldic devices.—*The Joint Stock Companies Directory.* 1867. (C. Barker and Sons.) A bulky volume of about 1,400 pages, giving abridged prospectuses of all Joint-Stock Companies, together with an alphabetical register of directors.—*The Common Sense of English Orthography.* By E. JONES. A plea for a uniform orthography in relation to the 2,000 or 3,000 words in our language which are spelt optionally. The author is so sincere in his desire for reform in this direction as to parade his own method in the spelling of such words as "fixt," "distingueint," "discusat," &c.—*Murby's Excelsior Reader.* Nos. 3 and 4. (Murby.)—*Our Schools and Colleges.* By HERBERT FEY. (R. Hardwicke.) A most valuable compilation for parents and guardians, containing a register of the public schools and colleges of the country, and with as much exactness as possible of all the private scholastic institutions which furnish instruction to pupils capable of satisfying public examiners. Where such schools have been omitted in consequence of their having failed to avail themselves of the University local examinations, the editor promises to include them in future editions if they prove their capacity to satisfy recognised examiners.—*Handy Outlines of Domestic Medicine.* By

O. B. SHORE, M.D., Edinburgh, &c. (W. P. Nimmo.)—*Man and his Many Changes.* By GEORGE CORFE, M.A. (Houlston and Wright.)—*Laurie's Standard Copy Books.* (Marshall and Laurie.)—*Eight Acrostics on the Bible.* By G. F. CONGREVE. (Elliot Stock.)—*Grif, a Story of (low) Colonial Life.* By B. L. FARETON. (Hay: Dunedin, New Zealand.)—*Ritualism, or True Church Views?* By the Rev. CHARLES HEBERT, M.A. (Dalton and Lucy.)—*Photographic Portraits of Men of Eminence.* Edited by EDWARD WALFORD, M.A. Nos. 44, 45, and 46. (Bennett.) Containing portraits of W. J. Thorn, G. Scharf, L. A. St. John, Dr. William Smith, L. Playfair, R. Patterson, Colenso, Bazalgette, and Emerson Tennent.—*Warne's One Shilling Atlas.* Twelve Maps Printed in Colours. (F. Warne and Co.)—*Murby's Handbook of English Etymology.* By JOHN RUSSELL, F.E.I.S. (Murby.)—*Laurie's Standard Reader.* No. 4. *Laurie's Seventh and Eighth Standard Bible Reader.* (Marshall and Laurie.)

be comprehended in a National Church at all. There are several other articles of great merit in this number which we should like to have noticed fully, but our space forbids.

#### BOOKS RECEIVED.

Blind People, their Works and Ways, by the Rev. G. B. Johns, M.A. (Murray). The Sophists and Politicians of Plato, by Rev. Lewis Campbell, M.A. (Macmillan). The Sermon on the Mount: Lectures Delivered by the Rev. Walter C. Smith, M.A. (Edmonston and Douglas). Debrett's Peerage (Dean and Son). The Church and State Question, by Dr. Robert Vaughan (Jackson, Walford, and Co.). Whose are the Fathers? by John Harrison (Longmans). The Church in the Apostolic Age, by W. W. Shirley, D.D. (Macmillan). Christ and the Scriptures (Morgan and Chase). Lectures for the Times on Biblical Difficulties and Ecclesiastical Affairs, by J. L. Whitley (Palmer and Howe). Murby's Excelsior Reading Book, No. 4. Ernest Clarke's Fall, or "Lead us not into temptation," by Nelsie Brook; Farmer Ellicot, or Begin and End with God; Faithful Jessie (Partridge). History of Rationalism, by John F. Hurst, D.D. (Trübner and Co.). Religious Life in England, by Alphonse Esquiroz; A Chip of the Old Block, by G. Gretton, 2 vols. (Chapman and Hall). Wilberforce and his Friends, by J. C. Colquhoun, Second Edition (Longman and Co.). Handbook of Domestic Medicine (Nimmo). Elleris House, a Book for Boys, by Emma Leslie (Partridge). Abel Redivivus, or Dead yet Speaking (W. Tegg). Dr. Ogilvie's English Dictionary for Schools (Blackie and Son). Seventh Annual Report of the Amalgamated Society of Carpenters and Joiners; Prize Essay on Education, by the Rev. W. A. Molesworth, M.A.; Heroism, or God our Father, Omnipotent, Omiscient, and Omnipresent, by Horace Field, B.A. (Longmans). The Common Sense of English Orthography (Pitman). Warne's Shilling Atlas; Dissertations and Discussions, Political, Philosophical, and Historical, by J. Stuart Mill, Vol. 8 (Longmans). Low's Handbook to the Charities of London (3. Low and Son). The Imprecatory Psalms (E. Stock). Bertie Bristol (Book Society). Sunset Ere Noon, by the Rev. Samuel Martin; In Memoriam, John Campbell, D.D. (Snow and Co.). Memoir of G. W. Gordon, by the Rev. Duncan Fletcher (E. Stock). Memoir of the Clayton Family (Jackson, Walford, and Co.). The Doctrine of Justification, by James Buchanan, D.D.; An Exposition of the Epistles of James, by the Rev. John Adam (T. and T. Clark). The Keys of St Peter, or, The House of Rechab Connected with the History of Symbolism and Idolatry, by Ernest de Bunsen (Longmans). Questions for a Reformed Parliament (Macmillan and Co.). The Mystery of Growth, and Other Discourses, by the Rev. Edward White (E. Stock). A Handy-book of Meteorology (Blackwood and Sons).

#### THE QUARTERLIES (CONTINUED).

The *London Quarterly Review* lacks life, brilliancy, and adaptation to the wants of the hour. Surely our Methodist friends must have something to say on the great controversies of the time, and yet, to judge from this number of the review, they are content to abstain from the exercise of any direct influence on their settlement. The articles are mainly literary, and though some of them are sufficiently able, they would be all the more attractive if relieved by the discussion of some of the great political and social questions that are agitating society. The opening paper on Greek History is written with great discrimination, brings out with considerable power some of the salient points of the subject, and introduces us to a new German work by Professor Curtius, which promises to be an extremely valuable contribution to our literature. "Archives de la Bassille," "The Life and Writings of Ulrich von Hutten," "Quinet on the French Revolution," "Charles Lamb," "The Gay Science," are the titles of articles, most of them of considerable ability and interest. The various questions relating to Methodist Sunday-schools and their present condition, and the best means of extending their usefulness, are discussed in a manner which indicates a thorough acquaintance with their working, and a sound practical judgment on the part of the writer. The number is distinguished by considerable vigour and fairness, and we should be heartily glad to see men so able, and representing so important a section of the community, dealing with subjects of somewhat wider and more general interest than those with which this number is occupied.

The *British and Foreign Evangelical Review* shows itself in this number as ever the vigorous and uncompromising champion of the older school of theology, and criticises with considerable keenness, though not often with undue severity, the more liberal tendencies of modern times. The first article is on "The Divine and Human Natures in Christ," and discusses in a very trenchant and masterly style the theories of Dr. Bushnell and Dr. Young. Agreeing as we do in many of the writer's strictures, we are not quite prepared to acquiesce in the idea that these two authors teach, that "instead of God having become man, the man Christ Jesus in some unintelligible way became God." The principal defects of the liberal theology are exposed in a paper of considerable merit, but which would not have been less effective had it been more liberal and generous in its own spirit. In a review of "The Trials of Irving and Campbell of Row," we have the best defence perhaps that can be offered of the conduct of the Presbyterian Church in the matter. There are a number of other papers, scholarly in their character, and for the most part devoted to the consideration of some phase of Rationalism. It has evidently formed a very clear conception of the work it has to do, and it does it with great effectiveness.

The *Journal of Sacred Literature* is especially prolific in articles on Church questions. In a paper on "Rites and Ceremonies," the editor very conclusively points out that Ritualism is certainly not enjoined in the New Testament, and although the right to adopt its ceremonials by those who find them minister to edification may be urged on the ground of Christian liberty, it is to be remembered that not only does Scripture nowhere recommend such an elaborate style of worship, but that it is altogether contrary to the simplicity so characteristic of the Apostolic Churches. It is no slight objection to such a system that it increases the difficulty and cost of worship. There is much force in the simple but practical observation, "A poor community would be ruined by the attempt to provide the articles set down in the model inventory printed in the *Directorium.* St Paul was certainly encumbered with no such impedimenta." The whole subject of Ritualism and its development is treated by Mr. Kirkus in a much more exhaustive manner. His article is very clever and complete, though here and there rather over smart. Mr. Rowe's plea for comprehensiveness in his argument on the state of parties in the Church of England would be more successful if it did not ignore some of the facts most important to a just and complete view of the question. It would, however, seem all but impossible to make these Broad School writers understand the position and respect the rights of those who do not wish to

LONGRIDGE, LANCASHIRE.—On Good Friday the foundation stone of new day and Sunday schools in connection with the Independent Chapel, Longridge, was laid at noon by Henry Lee, Esq., of Manchester, in the presence of a large concourse of persons. Three years ago the foundation stone of a new Independent Chapel and school was laid; in due time they were opened; and now it has been decided to erect, at the rear of the buildings named, a new day and Sabbath school, and to set apart the school first built for lecture and class room purposes. The contemplated school will be 51 feet long and 33 feet wide; will accommodate about 400 scholars; and will cost altogether about £650, towards which sum about £400 has already been raised. There was a procession in connection with the ceremony, and the usual formalities at the laying of the stone were gone through, a large number of Sunday-school children being present. After the ceremony, Mr. Lee delivered a short address on the importance of education. The friends afterwards dined together, Mr. Lee presiding. The chairman amongst the other toasts proposed "Success to the new day and Sunday-schools," which was responded to by the Rev. Mr. Booth, the pastor of the chapel, who said it was but eight or nine months since they opened schools in Longridge, and it appeared that they were very much needed from the fact that there were now from 116 to 120 scholars on the books, and upwards of eighty in regular attendance. (Applause.) They had also had, during a good part of the winter, between sixty and seventy young men and women learning reading and writing. The Chairman proposed the health of "The clergy of all denominations." He said persons talked about the rate of wages, &c., in this country; but in his opinion there was no class of men who were so poorly paid as ministers of the Gospel, and his conviction was that the time must come when this matter must have to be looked at differently than it had hitherto been. The Rev. R. Slate responded. In the course of his observations he referred to the importance of establishing day-schools in connection with their denomination, said that he was really ashamed that there was not one belonging to any of their places of worship in Preston, and that their friend Mr. Booth had set them an example in this respect which he hoped they would follow. He (Mr. Slate) believed that if they had had schools established in connection with their churches, some of the children, when they grew up, would not have left the denomination. Mr. Slate next adverted to the many years he had been an Independent minister, and said that when he was ordained a minister there were only thirty-nine Congregational pastors in Lancashire, whilst now there were between 230 and 240. He, however, did not expect that their denomination had to do all the good which had to be achieved; he was happy to think that their brethren the Methodists and those belonging to the Episcopalian Church had exerted themselves quite equal to what they (the Independents) had done; and he wished them all success in the name of the Lord. There was work enough to do for all. Some other toasts followed, and in returning thanks, the chairman spoke of the neglect which Independents had been guilty of in reference to day-school education, and adverted to the reasonableness and importance of commencing a system of training for their children.

## Gleanings.

No case of cattle plague was reported in any part of Great Britain during the week ending April 13.

Mr. Carter, of Sumerside, near Masham, has a goose which hatched a gosling with the following peculiarities:—Four beaks, four legs, and six eyes, five being on one side.

New Jersey is now the paradise of schoolboys, the act of the Legislature prohibiting teachers from administering the birch and the cane for juvenile offences having taken effect.

The following mot, attributed to Prince Gortschakoff, is now circulating in the Paris salons:—“Bismarck keeps Napoleon on his legs by boxing his ears first on the right side and then on the left.”

One who had espoused an old and ill-tempered wife, but extremely rich, used to say, “Whenever I find my temper giving way I retire to my study and console myself by reading her marriage settlement.”

The American yachts Henrietta, Fleetwing, and Vesta, which have been laid up at Cowes during the winter, are about to be fitted out to go to sea for the summer season.

A lady of high rank recently, at a ball in Paris, appeared in a dress so covered with hothouse roses and diamonds that the texture of the robe could not be distinguished.

In the midst of a stormy discussion a gentleman rose to settle the matter in dispute. Waving his hand majestically, he began—“Gentlemen, all I want is common sense.”—“Exactly,” interrupted another, “that is precisely what you do want.”

A strange epidemic prevails at this moment amongst the feline race in the environs of Brussels. Cats are dying in large numbers and very rapidly, after continual vomiting, spasms, convulsions, and other symptoms resembling poison.

THE LATEST IDEA.—The latest idea is to substitute for the bonnet—which has become so attenuated as not to be worth wearing—a hood of black or white lace, garlanded with flowers and adorned with precious stones.

WEALTH BUT NOT HEALTH.—The richest man in Paris, after Baron Rothschild, has just died. His name was Greffulhe. He has left a clear fortune of 5,000,000L sterling to be divided among nephews and nieces. He was a bill discounter by calling, but in a very large way, “doing” no bill under 4,000L For fifty years he was a martyr to neuralgia, and during that long period believed himself to be in danger, and even hoped for death.

EXHIBITION NOVELTIES.—At the Paris Exhibition Mr. Harry Emanuel exhibits a silver swan, which was constructed in George II.’s reign, and which goes through the natural motions of the bird. There is also a new French breastpin, with a dog or a death’s head, or something else moveable, as a device. You put the pin in your cravat, and a Lilliputian galvanic battery in your pocket, connecting them with a wire. Touch a spring in the battery and the dog barks, or the death’s head opens and shuts its jaws.

ANECDOTE OF THE FIRST NAPOLEON.—The *Pall Mall Gazette*, on a review of the “Mémoires du Comte Beugnot,” quotes the following anecdote:—Early in 1813 Beugnot and Jean Bon St. André were attending the Emperor in a pleasure excursion in a boat on the Rhine. The Prince of Nassau, who accompanied them, was pointing out to Napoleon the beauties of the scene—his own elegant chateau at Biberio, and the rich amphitheatre of vine-clad hills at the back of it. Absorbed in the spectacle, the Emperor rested his foot upon the edge of the boat and leaned over. Jean Bon said to me, and not very low, “What a strange conjecture! The fate of the world depends upon one kick more or less.” I trembled all over, and had only strength to say, “Be quiet, in God’s name!” My friend cared neither for my fright nor my supplication, and proceeded, “Do not be afraid; men of resolution are scarce.” When the Emperor was fairly out of the boat, Beugnot took courage and said, “Do you know that you gave me a terrible fright?” “Parbleu, I know it well: I am surprised that you recovered your legs to march off. But take my word for it, one day we shall weep tears of blood because this promenade was not his last.” “You are a madman.” “And you are an imbecile, with all the respect due to your Excellency.”

## Births, Marriages, and Deaths.

## BIRTHS.

GOULDSMITH.—April 17, at 6, Clarence-terrace, Seven Sisters’-road, Holloway, the residence of her father, Ellen Eliza, widow of Henry Gouldsmith, Jun., late of St. James’-terrace, Clapham, of a daughter, stillborn.

ASHTON.—April 21, the wife of Mr. Ashton, Woodlands, Darwen, of a son.

WOODROW.—April 22, at Halsted, the wife of the Rev. S. G. Woodrow, of a daughter.

## MARRIAGES.

PARSON—ROWE.—April 10, at the Independent chapel, Weston-super-Mare, Mr. Edward Parsons, of Sharaton, to Elizabeth, youngest daughter of the late Mr. Maurice Rowe, Brimscombe, near Stroud.

ANSTIE—WINTERBOOTHAM.—April 11, at Shortwood Chapel, Gloucestershire, by the Rev. W. Wheeler, James Anstie, of Lincoln’s-inn, barrister-at-law, to Annie, youngest daughter of Lindsey Winterbotham, of Stroud, banker.

PARTNER—REYNOLDS.—April 12, by licence, at the Independent chapel, Boatham, by the Rev. T. Sainsbury, the Rev. B. Partner, of Abbot’s Rooking, Essex, to Miss Charlotte Mary Reynolds, of Boatham, Sussex.

GOODSON—COLE.—April 16, at the Independent chapel, March, by the Rev. H. Wearmouth, Mr. J. Goodson, Wibbush, to Mrs. Cole, March.

SMITH—HUMPHERY.—April 18, at Trinity Chapel, Ravensbourne Park, by the Rev. J. Wilson Coomb, B.A., Mr. Albert Smith, of New Barnet, to Elizabeth Morphett, only daughter of John Humphery, Esq., of Forest-hill GREENWOOD—COOPER.—April 18, at the Congregational church, Barnsley, by the Rev. R. Bell, Mr. George Greenwood, to Miss Sarah Ann Cooper, both of Barnsley. YOUNG—GOOCH.—April 17, at the King’s Weigh-house Chapel, by the Rev. T. Bissney. Sidney, son of Joseph Young of Chatham, to Elizabeth Maria, daughter of Edward Frederic Gooch, of Colebrooke-row, Islington, and King William-street, City.

MARSHALL—SUGDEN.—April 17, at East-parade Chapel, Leeds, by the Rev. E. R. Conder, M.A., John Beaumont Marshall, to Elizabeth Croft, second daughter of Mr. William Sugden, iron merchant, all of this town.

GOODES—TILLY.—April 17, at Skinner-street Chapel, Poole, by the Rev. R. T. Verrall, Mr. Samuel Goodes, of Hackney, to Mary Anne, third daughter of the late Mr. William Tilly, of Portsmouth.

HAYNE—TINNEY.—April 18, at Camelford, in the United Methodist Free Church, by the Rev. B. Glazebrook, Mr. T. Hayne, to Miss E. Tinney, both of Tintagel.

SHORT—BUDDEN.—April 18, at Turret-green Chapel, Ipswich, by the Rev. T. M. Morris, Mr. Thomas Short, to Miss Martha Budden, of Braintree.

WHITELEY—DAWSON.—April 19, at Ashley-lane Chapel, Manchester, by the Rev. R. W. McAll, Mr. Dan Whiteley, to Miss Margaret Ria Dawson.

## DEATHS.

COUSINS.—February 22, at Antananarivo, Madagascar, Eustace William, only child of William Edward and Mary Cousins, aged eleven months and two weeks.

KEMP.—April 8, in the fourteenth year of her age, Agnes Fanny, eldest daughter of Mr. Henry Kemp, Market-place, Leicester. Friends will kindly accept this intimation.

DUKE.—April 10, aged eighty-three, at the house of his eldest son, S. Duke, A.M., LL.D., Upper Holloway, Mr. Duke, father of the Rev. Clement Duke, A.M.

DILWORTH.—April 12, at Heathfield House, Vanbrugh-park, Blackheath, the residence of her brother-in-law, Mary, widow of the late John Dilworth, Esq., of Eoole, and of New-market Hall, Manchester.

GINSBURG.—April 14, at Barcombe Paignton, near Torquay, aged thirty, Margaret Ryley, wife of the Rev. Dr. Ginsburg, of Liverpool.

PUGET.—April 15, at No. 63, Westbourne-terrace, John Hey Puget, Esq., of Totteridge, Herts, in his sixty-fifth year. Friends are requested kindly to accept this intimation.

BROWN.—April 15, at 246, Old Kent-road, London, aged fifty-five, Ann, wife of Mr. Samuel Brown, late of Leicester, and eldest daughter of the late Rev. Thomas Gamble, Baptist minister.

GUAN.—April 15, at Basingstoke, Malachi Ties Guan, Esq., formerly of Christchurch, aged forty-five years.

HOWARD.—April 16, Emily, the wife of Mr. John B. Howard, of King Edward’s-road, Hackney, and of Bishops-gate-street Within, aged forty-four.

## Money Market and Commercial Intelligence.

## City, Tuesday Evening.

The standing complaint of absence of business in the Discount and Stock Markets continues. Consols have fallen since last week several points, and now stand at 90 $\frac{1}{2}$  to 90 $\frac{3}{4}$  for Money and Account.

The prospects of a Continental war have sent the premium on gold in the United States up to 37.

The latest Bank of England return shows a decrease of 53,690L in the reserve of notes, which stands at 9,895,455L, and an increase in the notes in circulation of 217,395L. The notes in circulation now amount to the high figure of 23,447,000L.

The rates of money are unchanged.

## BANK OF ENGLAND.

(From Friday’s *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 83 for the week ending Wednesday, April 17.

## ISSUE DEPARTMENT.

Notes issued .... £23,342,455 Government Debt £11,015,100

Other Securities .. 3,984,900

Gold Coin & Bullion 18,842,455

£23,342,455

£23,342,455

## BANKING DEPARTMENT.

Proprietors’ Capital £14,555,000 Government Securities (Incl. dead

Public Deposits ... 3,128,814 weight annuity) £21,876,158

Other Deposits ... 18,900,517 Other Securities .. 18,523,872

Seven Day and other Notes .. 9,595,455

Bills .. 459,947 Gold & Silver Coin 1,018,059

£42,340,544

£42,340,544

April 18, 1867. FRANK MAY, Deputy Cashier.

## Markets.

## CORN EXCHANGE, LONDON, Monday, April 22.

The supply of English wheat to this morning’s market was small. It met a slow sale at the rates of this day se’ennight. The demand for foreign was limited at about late quotations. Barley was in fair request at the prices recently obtained. Beans and peas each firm. The arrivals of oats are large, the return for the week showing an aggregate of 70,000 qrns. On Wednesday last this article was readily taken at enhanced rates, which factors endeavoured to maintain this morning. The supply did not go off so freely as was anticipated; and last Monday’s prices could not be exceeded.

## CURRENT PRICES.

WHEAT—Per qr. a. s.

Barley .. 57 to 67 Grey .. 87 to 89

Ditto new .. 52 64 Maple .. 89 42

White, old .. 55 71 White .. 89 44

“ new .. 53 67 Boilers .. 40 44

Foreign red .. 55 65 Foreign, white .. 89 43

“ white .. 57 72 Rye .. 82 34

BARLEY—English malting .. 89 50

Chevalier .. 50 56

Distilling .. 40 45

Foreign .. 80 44

MALT—Pale .. 72 78

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BOSTONITE 1 0 Do.

PATENT BOSTONITE 0 6 SLATE.

BOSTONITE 1 0 Do.

BOSTONITE 1 6 Do.

BOSTONITE 2 0 Do.

BOSTONITE 2 6 Do.

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BOSTONITE 1 0 Do.

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Sold in bottles 8s. 6d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8s. Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

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